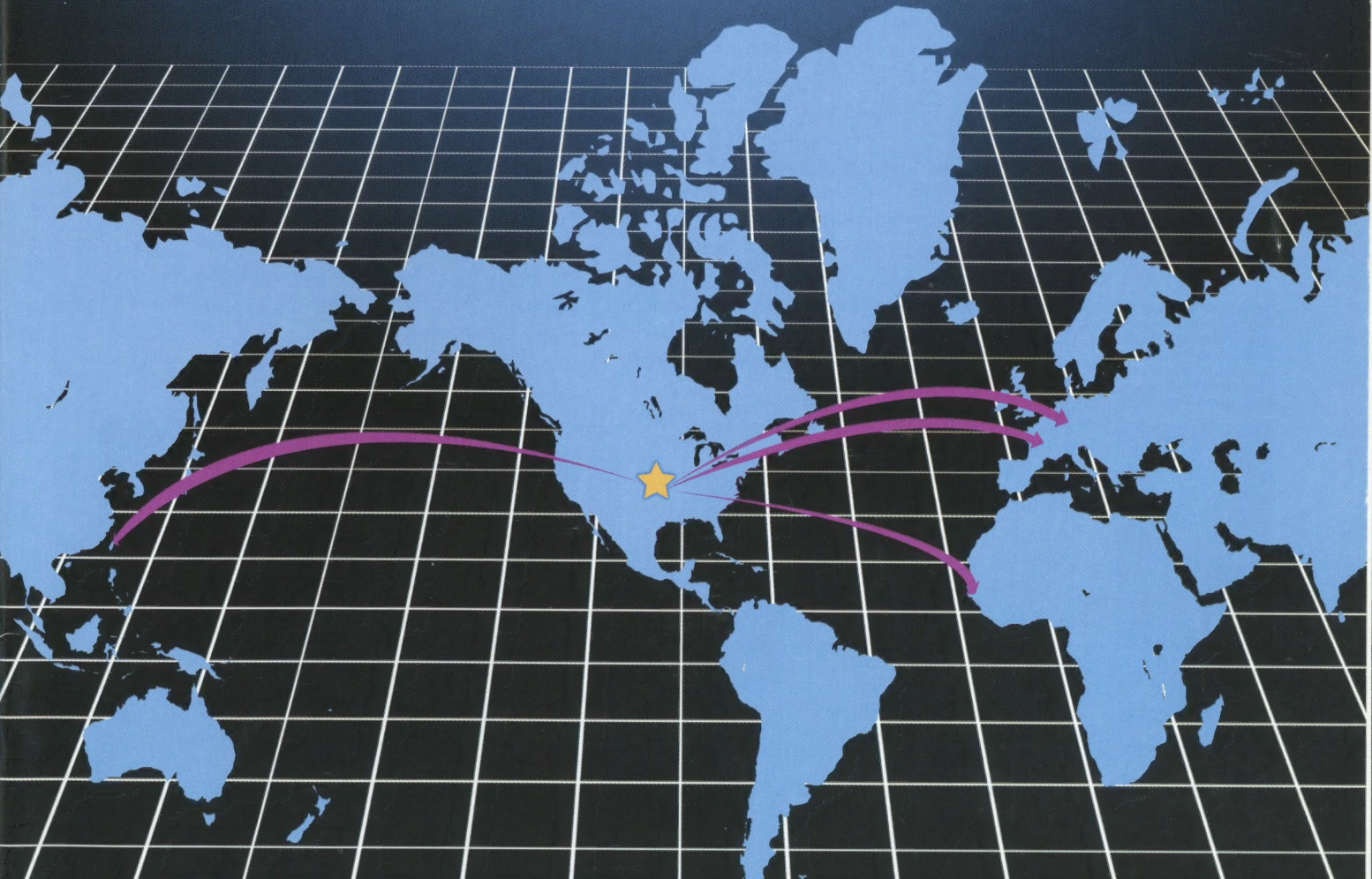




C *International* **Crossroads**

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MISSOURI SOUTHERN STATE COLLEGE



'International Crossroads': A new thrust to world communication

Too often, despite our protestations otherwise, we involved in higher education as faculty or staff or students become insulated from the rest of the world. We tend to mingle at conventions where others in our field are gathered. We exchange ideas, some notions about the future, share strategies for success, and generally congratulate ourselves for "keeping in touch." But we too often ignore our colleagues from other nations.

The number of us who attend international conferences is often limited, understandably so, by budget constraints, by time constraints, and even by language constraints. For students, such exchanges are virtually non-existent in many disciplines or fields of study.

International Crossroads will change nothing in that regard, perhaps, but it is an attempt to go to those students and individuals who are studying the field of communication and allowing them a broader audience with which to communicate.

The student press of the world is vastly different from one nation to another; the training of journalists is vastly different, too. Yet our goals all seem to be the same: We want others to understand what is happening, to understand the peoples of the world who effect the news and are affected by it, to catch the social nuances of life in the varying cultures of the world; to get to know individuals as individuals, not stereotypes; and to have a sense of identity.

So, some of us involved in the Institute of International Studies and in the Department of Communications, both at Missouri Southern State College, in a small city in middle America, decided that a project in international

journalism should involve our going to these students and asking them to participate in the publication of an international journal that would feature their writings and provide them an international audience. We want eventually for these students to participate in an international conference in Joplin, and we want to establish a World Press Center for Journalism Students (not for professional journalists) where they can have workshops on American journalism techniques and serve internships on American media in middle America.

The response we received as we visited our first targeted universities and schools was heartening, and some institutions asked to participate even without our visiting with them. We plan more visits and more contacts, because we believe journalism is a major key to gaining better understanding among all peoples.

So here we present the first attempt at *International Crossroads*. It represents some of the schools and some of the students we have visited with, and it represents a new thrust to world communication.



By
Richard Massa,
Director
Institute of
International
Studies
Missouri Southern
State College



Richard Massa (right) and Chad Stebbins meet with Oumar Diagne, director of a journalism school in Dakar, Senegal.



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Colleagues here & abroad make this issue possible

Thanks to a Title VI grant from the U.S. Department of Education and the assistance of several colleagues here and abroad, this inaugural issue of *International Crossroads* is possible.

Richard Massa, director of the Institute of International Studies at Missouri Southern, **Dr. Maryann Weber**, associate professor of foreign languages, and I visited seven French and German journalism schools in November 1997. Four months later, Massa, **Dr. Sabine Cramer**, assistant professor of foreign languages, and I met with journalism educators in Senegal and Cote d'Ivoire. During both trips, we asked students to write and submit articles for this issue of *International Crossroads*.

Our best response came from the Centre de Formation des Journalistes (CFJ) in Paris. Due to the efforts of **Jean-Claude Palloix** and **Jennifer Maizener**, 36 stories about all aspects of French culture and politics were faxed to us. The articles were written by students who were admitted to CFJ after at least two years of university-level studies and a highly selective examination.

Three stories in this publication come from another highly regarded journalism school in the French capital — the Institut Francais de Presse at the Université Pantheon - Assas Paris II. **Aileen Gronewold**, one of our graduating communications majors who happens to have a minor in French, translated the articles into English. We have discussed student exchanges with **Remy Rieffel** and **Diane de Billesaje** from the Institut Francais de Presse and anticipate even greater collaboration with them in the years to come.

In Munich, at the Institute of Communication Science at Ludwig-Maximilians-University, we met a delightful student named **Charlotte Hoefner**. Charlotte, who had served an internship in Boston, agreed to write an article for the *International Crossroads*. One of her professors and our main contact at the university, **Dr. Wolfgang Eichhorn**, found another student, **Michael**

Höppner, to write a second story.

Three more articles come from Cheikh Anta Diop University in Dakar, Senegal. Two were arranged by **Dr. Oumar Diagne**, director of the Centre d'Etudes des Sciences et Techniques de l'Information (CESTI). We look forward to additional contributions from his students in future issues of *International Crossroads*. The third article was written by **Megan Lear**, a Missourian we met in our hotel lobby in Dakar. Megan, a French major at Georgetown University, spent her junior year in Africa.

One of Missouri Southern's own students going abroad, **Cale Ritter**, describes his anticipation and apprehension of spending a year in Ansbach, Germany. Cale leaves for Fachhochschule Ansbach on July 6.

Finally, 26 stories come from freshmen composition students at Providence University in Taiwan. Providence is a private Catholic school (most in Taiwan are state schools) of about 10,000 students, located on the outskirts of Taichung, a large city in the middle of the island. **David Williams**, who teaches in the English department at Providence, made the assignments a class project. I've never met David, but he and I communicated frequently by e-mail.

I would be remiss if I didn't mention **Michael Hailey**, **Jean Campbell**, and **Marta Kovacsofsky** in this space. Michael, who works for Missouri Southern's public information office, designed this entire publication, and Jean, the adviser to *Crossroads: The Magazine*, helped coordinate it. Marta, the secretary for our Institute of International Studies, typed in more than 60 of the articles.

We welcome your feedback and comments. Other international journalism programs that would like to contribute articles and photographs for the next issue of *International Crossroads* should contact me at stebbins-c@mail.mssc.edu.

Enjoy.



By
Dr. Chad Stebbins
Assistant
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Some advice for the first-time visitor to Paris

To have a really unusual and interesting day in Paris, you may have difficulties choosing what to do. To get a true impression of the town, here is some advice for the visitor.

For a start, staying in Paris is expensive (around 250 francs per night). So the further you are from the centre, the less you will pay. The quickest way to move around is by metro. Bus offers the best view but might be held up in the traffic. In any case, the best thing to do is to buy a ticket for the whole day ("mobilis," about 30 francs).

To start your day, what about going to the Champs-Élysées for a typically French breakfast? It is of course rather expensive but you must see the place. Afterwards, you could go to the Eiffel Tower for a spectacular view over the town. It might seem difficult to avoid this visit. But it is not compulsory. Notre-Dame de Paris gives you a similar experience. To discover how romantic Paris can be, try walking along the Seine, from the "Beaux quartiers" of the 7th and 8th arrondissements, to the Latin Quarter, in the centre. Whatever the season, there are always young people playing music on the way.

You must not miss the Louvre, which is almost empty at lunch-

time. It is expensive to go in (about 50 francs), but you are entering the biggest museum in the world. Remember that nowadays the entrance is in the glass Pyramid.

Other interesting places are the Musée d'Orsay, for lovers of impressionism, or the museum of Modern Art in Beaubourg. The building was constructed in the 70s and features lots of yellow, blue, and red pipes outside. It looks quite bizarre, but it is worth seeing. After your visit, the île Saint-Louis is waiting for you and you will find there the best ice cream in Paris at Berthillon.

To finish the day and enjoy Parisian nightlife, two areas are original and exciting. Montmartre would seem to be an appropriate place to discover the popular and artistic life of the town. Some cabarets are famous such as "Le Lapin agile," but they are very expensive and touristic. Alternatively, the Bastille area offers you a younger and very fashionable atmosphere and stays busy all night.

If you prefer cultural pursuits, what about going to the "Opera Bastille" or to one of the dozens of theatres and cinemas that Paris boasts? There are several different types of theatre. What the French call "théâtre de boulevard," such as the "théâtre des variétés" and the "Théâtre de la Porte Saint-Martin." These feature entertaining and comic themes which do not demand too much

concentration.

More classical are plays given at the "Comédie Française" or the "Théâtre des Amandiers." In any case, it may be quite expensive and it is better to book in advance.

It is now up to you to come here and have a nice time!



By
**Lucile
Malandain**
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PARIS





Cafés are the soul of Paris

Like many Parisians, Pierre is a regular customer of cafés. Swallowing a sip of the black liquid, he explains his worries: "When I see all these coffee shops replaced by fast-food outlets or clothes shops, I am sad. To me, cafés are the soul of Paris."

Cafés are part of Paris' legend. The first one, called Le Procope, was created in 1688. Since then, a lot of them have shaped the history of the capital. Between the two world wars, French and American painters and writers used to meet at Montparnasse. Le café du Dôme and La Closerie des Lilas, where Hemingway used to drink, were their favourite spots. Then, the existentialist, Jean-Paul Sartre, and Simone de Beauvoir, set up their headquarters in Le café de Flore in the Latin Quarter.

Now, those days are past. At the "Flore," a coffee costs at least twice as much as in other cafés. It is no longer frequented by intellectuals, but by showbusiness people. In less fashionable areas of the city, other places have kept the atmosphere of traditional cafés: those frequented by the local people.

"My heart belongs to Madame Antoine," Céline, an art student, likes to say. Le café Antoine is one of the last bastions of what are called the "Bars-limonades." Of the 4,000 Parisian cafés, only about 30 "Bars-limonades" have survived. These are little cafés, which traditionally sell only drinks. Madame Antoine, a native of Auvergne, has been running this café, which is located behind the Radio France building, since 1947.

Most cafés are owned by "Auvergnats." They come from Auvergne, a region in the center of France, which, at the end of the last century, was affected by an agricultural and economic crisis. A lot of country people came to Paris to try their luck. A century later, they had taken over the café business to the exclusion of all their competitors. These cafés

are the first affected by the current crisis in the trade.

Every year in France, about 6,000 cafés close their doors for good. To face this crisis, a new generation of cafés has sprung up in the capital. More than a meeting place, they offer a new concept.

Three years ago, Marc Sautet, a lecturer at the Political Science Faculty in Paris, decided to bring philosophy into cafés. Every Sunday morning, in Le café des phares, on the corner of the Place de la Bastille, he leads discussions about such philosophical questions as "Do we have the right to be indifferent?" Following the success of this café, a lot of other places propose the same system (Le café de Cluny, Le café Le Mazet, Le Café Créa).

If you prefer debating on the Internet, you can go



to Le Café Orbital, in the second district of Paris. For 30 francs (\$5) a half hour, it is possible to use one of the six computers in the café.

Recently, cafés have set up in shops, an idea started up by Ventilo. The management admits that the activity loses money, but adds that "it's good for the image." The last café was opened by Armani, who replaced Le drugstore in Saint-Germain.

If you are nostalgic for a white coffee in Saint-Germain-des-Prés, you had better hurry up before all the real cafés there close down.



By
**Caroline
Delabroy**
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PARIS



A night stroll in Paris

It's eight o'clock in the morning. People are walking fast down the street, and they look worried. I realize that some work in the city, but it seems so strange that I feel like an alien. A brief look in a butcher's window, there is the green face of a zombie: mine.

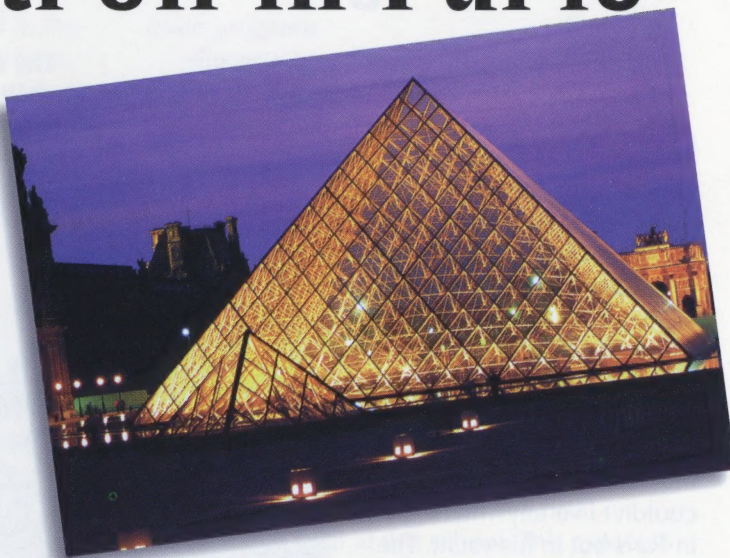
Pictures of the night are now surfacing. There was the café where I met my friends "Only for a drink," they said on the phone. Of course, once I sat on the terrace of La chaise au plafond, in the rue du Trésor (3rd), with all those people chatting and laughing, my plans quickly changed.

In that area of Paris, le Marais, a sort of excitement culminates around 8 p.m. It is like everyone is going to the same party. Hard to leave, coming up with "I have got some work to do!" as an excuse, especially if your friend announces that he has an invitation to a hype fiesta, or a big party thrown by a girl who "will welcome anyone."

Now, I realize that at that time, I had already decided to let myself be carried away. But how did we end up in that cheap Cambodian restaurant in the 10th arrondissement? Of course there was that heated debate about where to have dinner, but who finally decided? Must be that friend of a friend we met by chance at the café.

Night life in Paris makes the city so tiny you often end up bumping into the same people.

I could have gone to bed after dinner, but someone suggested having a last drink at le Cithéa (11th), a bar and venue for groups, where admission is free. The place was quite empty, which is not surprising for a Wednesday night. So it seemed only natural for everybody to have a go at Le Queen (8th). A gay and ultra-hype disco that has its "Respect" party every

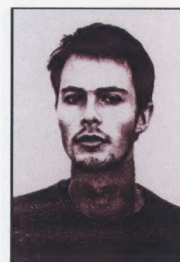


Wednesday. Girls are welcome on this particular occasion, for free.

Something went wrong, for sure. I now remember my friends walking down the Champs-Élysées, deeply offended because the bouncer had ejected us. The fact is that if you don't belong to the jet-set, some places in Paris are virtually out of reach to us "hoi polloi."

Anyway, boosted by the defeat and cheered up by a large beer in a gloomy bar like any one of a dozen open late all over the city, we headed toward Le Rex (2nd). Admission to the Parisian temple of techno music is free from four o'clock in the morning. And luckily, tonight, the place is crowded, which is often impossible to predict in Paris. Except, maybe, for the immortal Cancan shows at Les Folies bergères (9th) or at Le Moulin Rouge or in Pigalle (18th), and its galaxy of sex-shops around.

Now I remember a few of last night's faces: there was that guy at Le Rex, who rambled on about the Catacombes for half an hour. In those former claypits underneath Paris, you come across all kinds of people: devil worshipers, poets, young explorers. But you have to get a detailed map of the entry points, as the place is officially off-limits. There was also the cool individual who invited me to a roof party next week. And a whole collection of blurred faces I can hardly remember. It is now time for me to go to work. The day will be longer, unfortunately, than last night!



By
Thomas Prouteau
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des Journalistes
PARIS



A river village in the heart of Paris

Just south of Bastille square, in the east of Paris, is the port of the Arsenal. This little branch of the Seine is really a world apart, steep-sided, with a boulevard running down each side.

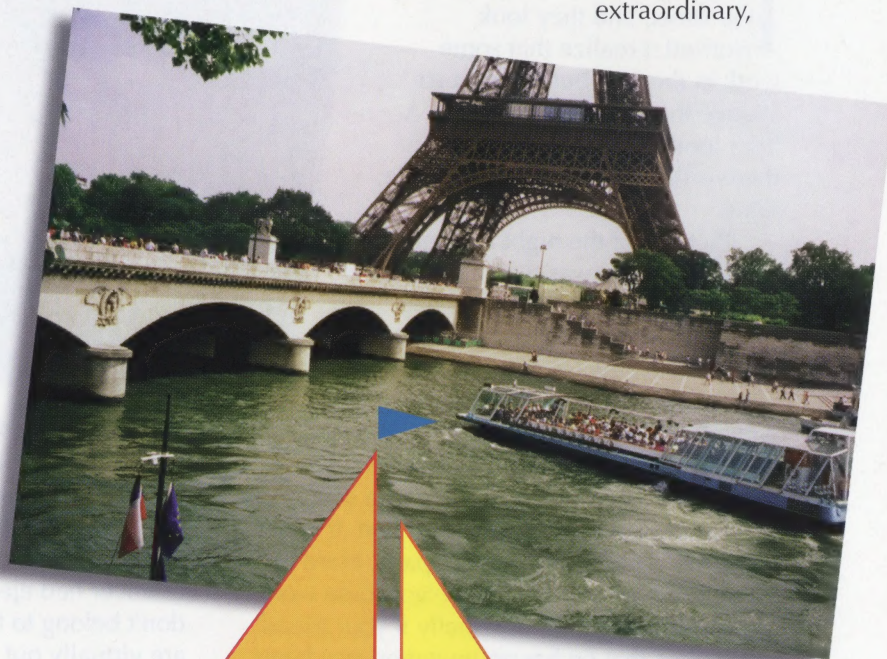
The weather is sunny today and the atmosphere is warm in the Tao boat, the smell of coffee is friendly and welcoming. "The port is a village," says Daniel. He is full of enthusiastic praise for this unusual spot. He couldn't live anywhere else in Paris but in his yacht. The Tao has been anchored in this harbour since August, but Daniel has lived there for three years. He no longer has a house, but he owns three boats. His 10-meter sailing boat is moored just next to the Tao.

The port has its different areas; the big boats are in one part, there is a docking area near the gardens, and another marina near the lock. Every first Thursday of the month, all the inhabitants are invited to the harbor barbecue.

"We have already attracted more than 70 people in the middle of the winter," says Daniel. About 150 boats, 88 of which are occupied, are moored in this part of the Canal Saint-Martin.

It's 5 p.m. and the blazing sunshine is reflected in the water. You can hardly hear the noise of the cars moving on the Bastille boulevard, five or six meters above the marina. If you could hear the wind whistling through the sail ropes, you would even think you were by the sea.

The mayor of the river village, Bernard Piquet, has been the harbor master for two years. He is categorical. "This place is extraordinary,



it's a unique place." Dressed in a blue short-sleeved shirt, an eye on the security screens of the harbor, he talks of the links created between the yachtsmen. "There is a family atmosphere here. We go and have a drink at one person's boat, and afterwards have dinner at another's. The harbor is a village and the Bastille column is our church tower."

Contacts are made as soon as new inhabitants dock at the moorings. The harbor master's office receives the mail and the faxes for the sailors and acts as a tourist office for all the foreigners staying there for a few days. From time to time, Piquet receives news from former harbor residents through the electronic mail. He even plans to create a Web newsletter on the Internet to keep up with his sailing friends beyond the "pont de Morland" lock, which separates the Seine from the rest of the world.



By
Paola Saldi
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PARIS



Even if you really loved Vincente Minelli's movie *An American in Paris*, you surely don't want to face the same dodgy situation as Gene Kelly. As a matter of fact,

you will undoubtedly enjoy Paris life, full of entertainment, fun, and excitement...provided you can afford it.

The list of things to do in Paris is as long as Paris is large. But to find decent accommodation at a reasonable price is another kettle of fish. You're on a tight budget for your holidays or a longer stay in the French capital? Try the Cité Internationale Universitaire de Paris (CIUP).

The idea of a campus of international student residences, unconnected to any single educational institution, was unique in the world — and probably still is — when the Cité was founded in the early 1920s by an oil magnate, Emile Deutsch de la Meurthe. He was given a hand by the French minister of education of the day, André Honnorat, and the red-letter day was May 9, 1923. The CIUP is one of the most attractive parks in the city. It was gradually erected on a 100-acre site available once the ancient fortifications of Paris were demolished.

Thirty-seven halls of residence were built between 1923 and 1968 though only 36 are occupied at the present time. The Maison du Cambodge is still closed because of the political and social upheavals the country is facing. But don't hesitate to pay it a visit —

the Angkor-style statues of lions and monkeys at the front entrance are really worth seeing.

Arguably, the different architectural styles the Cité groups together are quite original. The first house to be built, the Fondation Deutsche de la Meurthe (Lucien Beckmann, 1925) has a very British style. Both the Fondation Suisse (1932) and the Fondation Franco-Brésilienne (1959) were designed by our national celebrity Le Corbusier, with the help of the Brazilian

A room in Paris at student prices

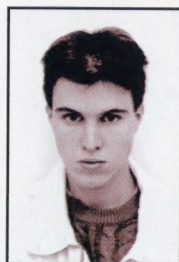
architect Lucio Costa for the latter. The (ugly) Collège Néerlandais (W. Marines-Didök, 1938) is, needless to say, of Cubist inspiration.

The main focal point of the campus, however, is the Maison Internationale, built in 1936 by John D. Rockefeller Jr. as a Parisian link in the worldwide International House network. The Maison Internationale houses the main student restaurant and quite a good one indeed. But you can also taste the famous couscous of the Maison du Maroc (on Friday evenings) or the paëlla of the Maison d'Espagne just for a pleasant change.

In the Maison Internationale you'll find a bank, a swimming pool and other sports facilities, and even a theater the plays of which are not that boring, and sometimes even successful. Behind this construction, built as a Renaissance style château in the image of Fontainebleau, a vast lawn extends towards the outer pole of the campus, where the Maison Heinrich Heine (German house) and other houses may be found. On Sundays, you will cross joggers in the park and old ladies walking some ludicrous dogs under the majestic canopy of the trees.

The Cité welcomes more than 5,000 students from 130 different countries every year, but is also one of the favourite film sets for French movie-makers such as Jean-Jacques Annaud (*L'Amant*).

The fees may vary from 1,500FF (\$250) to 2,500FF (\$400) a month (in summer) and you can register for the whole university year till August. You don't necessarily have to be a student: foreign teachers, research workers, lawyers, doctors, engineers, and artists can also apply for a period of three months at least. Visitors can also be accepted for a shorter stay. The address is 19, Boulevard Jourdan 75 014 Paris. The number is (00.33.0) 1.44.16.64.00.



By
**Dimitri
Imbert**
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PARIS



The Amsterdam treaty: A threat for European economy

A few months ago, French newspapers discovered the existence of the Multilateral Agreement on Investment (AMI, in French). After a couple of weeks, this treaty was abandoned.

The negotiators had found a pretty name: AMI means "friend" in French. But the columnists were very crafty, and they invented clever headlines to persuade their readers that the AMI wasn't a friend: "The AMI is our enemy" and "This agreement is not our AMI."

After the AMI, a new cause for editors and politicians to take up may be the Amsterdam treaty. But they must react quickly: soon it will be too late to protest. What is this treaty? In simple terms, it shares a philosophy clearly in common with the AMI: the faith in restricted sovereignty.

The negotiators of the AMI wanted to establish absolute freedom for companies to invest money where they could make a profit or speculate. The Amsterdam treaty would allow European Union institutions to impose their law on all European countries.

That's why the French Constitutional Council considers this treaty to be unconstitutional. If the French authorities want to adopt the treaty, they'll have to alter the French Declaration of Human Rights of 1789, which specifies that "sovereignty essentially lies with the Nation."

Europe could play the role of a nation, but the Amsterdam treaty forbids Europe to do this by refusing to allow EU institutions to evolve so as to give them a democratic legitimacy.

Today, the legislators of the European institutions (the Brussels Commission, the Luxembourg Court of Justice, and the Frankfurt Central Bank) do not have any democratic basis, which is, for a real nation, contrary to the Declaration of Human Rights; all the more so since neither national government nor European authority can give them any kind of instruction or advice (especially the Central Bank).

But the Amsterdam treaty also has another

flaw that should make it very unpopular: it contains as an annexe a Budgetary Stability Pact (signed in Dublin last December). This annexe puts considerable economic constraints on member countries, and if a government decides to make a state-controlled investment to boost growth or to reduce the unemployment rate, the country will face massive financial penalties. This pact marks the end of a national policy inspired by Keynes' ideas.

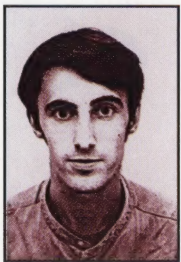
This could have been replaced by a policy of economic stimulation on a European level. But the treaty doesn't allow for a substantial European budget, so this policy isn't possible. Today, the European budget represents less than 1.5 percent of the total of the budgets of all European countries. Nevertheless, Germany wants to reduce it even further.

Other details sum it up. For example, it has been known since the Maastricht treaty that the European Bank couldn't use the inflation rate to help Europe to export its production and to provide work, as the United States Federal Reserve can do. The Amsterdam treaty reinforces this mistake.

But the evidence that we are on the way to a speculative financial stability zone is encapsulated in the symbol of the "euro": an "E" for Europe, and a "=" inside it to show the stability of the money. The conclusion we can make is that the European authorities prefer financial markets to real investments.

The Amsterdam treaty is a great victory for the United States. Europe will become a neoliberal dictatorship in a social storm, with two extra characteristics: recession and unemployment.

The American government can sleep quietly.



By
David
Jourdan
Centre de
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PARIS



The covered passages. . . **Hidden splendors of Paris**

When you come to Paris for the first time, you won't forget to visit our Champs Elysées, our Eiffel Tower, or other famous places. But if you don't keep your eyes open, you will miss the covered passages just as most of the Parisians do. They are part of the 19th century's history and had been forgotten for almost a hundred years. A decade ago, they were rediscovered and have become a favourite haunt of strollers.

A few words of history

The small covered street named "passage" or arcade is typically Parisian. There are only 30 in our capital. They were opened when Paris was the political and cultural center of Europe. Eighty percent of the passages were built between 1822 and 1848. This phenomenon started a fashion which spread all over Europe — in England first, then in Belgium, Germany, and as far as Russia.

The passage is a child of modern capitalism and widening property speculation. One of our princes, the Duke of Orleans, just needed money to support his way of life and decided to rent the garden of the Palais Royal by lots. Some businessmen imitated this successful experience.

A poetic atmosphere

They have benefited from technological and artistic progress, trading dark roofs for

beautiful glass. The harmony of their fluid architecture attracted cozy shops and charming "cafés." At the time you could have found all sorts of people there — idle students, melancholy poets, cute prostitutes, and uptight middle-class people. They would meet by chance, when it was raining and everybody was looking for a dry place.

Nowadays, pedestrians in the passages are mostly Paris' lovers (stars like Catherine Deneuve or the photographer Robert Doisneau, for example) or lost people like you and me! But every passage has its own soul, and you can choose a luxurious arcade or a more mundane one.

A suggestion of walk

Walking from the Louvre to the Opera through covered passages is the best way to discover Paris. It is like a track game: leave the Pyramid of the Louvre behind you and go straight to the Palais Royal, through its galleries and you'll reach the most beautiful passage: the Vivienne Gallery. It's connected with the Colbert Gallery. There, you'll find picturesque tearrooms and old book shops, with colored mosaics underfoot. Then try to join the rue des Petits Champs, go ahead and

turn right before the Avenue de l'Opera. In the Choiseul passage, you'll see artists looking for good materials and comedians for strange clothes.

The small covered street named "passage" or arcade is typically Parisian. . .

Walking from the Louvre to the Opera through covered passages is the best way to discover Paris.



By
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Sex & new technology mix well in Paris

Smart cards, CD-ROMs, and 3D projections: multimedia is coming to the rue Saint Denis.

Cybersex is arriving in the rue Saint Denis. In this famous street, right in the center of Paris, better known for its sex shops than its technological innovations, several shops are investing in multimedia.

"Sex and new technology have always got on well together," said an employee from the Club 88 multimedia, located at 88 rue Saint Denis. In this resolutely high-tech temple of X films, the clients who want to see films must buy a rechargeable smart card. "It's exactly like a phone card," explains the salesman. "You pay for a certain number of hours and you use them whenever you want in one of our 150 projection rooms".

The basic rate is 100 francs (\$16) for one hour and a quarter, but the prices go down to 2,000 francs (\$330) for 50 hours. The projection rooms are totally automatic. The client introduces his card and makes his choice from 50,000 films on offer in the electronic catalogue. This smart card system is more and more widespread and is now used in four establishments in the rue Saint Denis.

The other scientific innovation which has recently appeared in the sex shops is the CD-ROM. "The CD-ROM will take the place of paper in 10 years," predicts the manager of the CD-ROM department at Club 88. "In one year, the number of different titles has grown from 300 to 1,500. We are receiving new films every week."

After a slow beginning due to lack of equipment (for those in the know, the minimal configuration is a PC 486 with 4 MB of RAM), the market for porn CD-ROMs is exploding. Simple digitally recorded photographs or virtual interactive games interspersed with hot video sequences: the

take-away prices vary from 150 to 480 francs (\$25 to \$80).

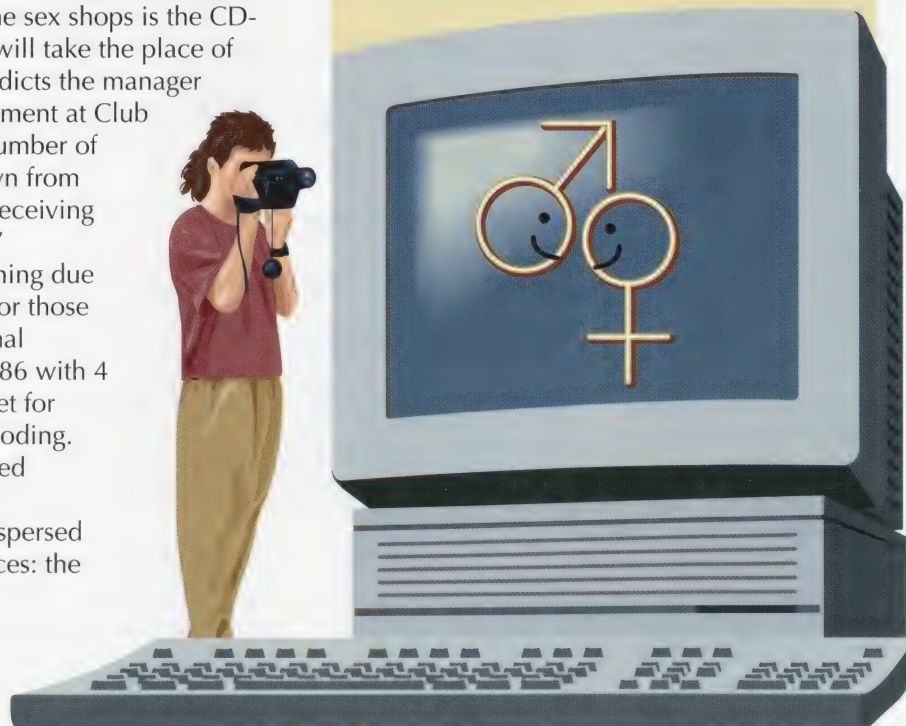
In this technological race, the Sexy center, also located in the rue Saint Denis, has invested in 3D technology. With special glasses, clients can enjoy a three-dimensional image of the beauty of the "actresses."

"The problem is that we don't have many titles on offer," said the owner of the shop. But if demand is strong enough, more films will soon be made to meet it.

Sex and new technology have always got on well together



By
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Cycling in Paris: fashionable but risky

On your left, a bus is trying to crush you against the sidewalk. In front, a car exhaust pipe is spitting blackish smoke at you. You are riding down the new Parisian bicycle lanes and you have just had a scrape with death. Welcome to the capital!

Created in 1996, the bicycle lanes cover over 50 miles of the city's major roads but are not unanimously approved of by the close to 140,000 Parisian bike addicts.

Originally, it was quite a revolution: Paris, which had never been a cyclist's paradise, seemed to be bound to stay a prisoner of cars and pollution. But a long public transport strike in 1995, which paralysed the city for more than three weeks, changed mentalities. Parisians discovered other means of transport, like bicycles or simply walking. At the same time, pollution was reaching worrying levels, and health issues were a growing concern.

Presented in January 1996, "the bicycles plan" was a comprehensive set of 10 measures, including bicycle lanes, and was seen as a smoke screen to divert attention from the political scandals implicating Jean Tiberi, the conservative mayor of Paris.

The surprise came five months later when Tiberi inaugurated the first 25 miles of bicycle lanes, resulting from the concertation of city councillors and association representatives. Different from the "courtesy lanes" invented by Jacques Chirac, the former mayor of the capital and the current president of France, in 1981, quickly renamed "death lanes," the "bicycle lanes" were said to be safer. Instead of small painted marks on the asphalt, they are separated from the main road by solid white pins and are exclusively set aside for cyclists.

To date, they cover 50 miles, divided in two major axes, from north to south and from east to west. As a result, there are a growing number of cyclists, more than 20 percent, who represent 7 percent of total transport in peak periods. Far from following small streets, "bicycle lanes" have been set aside on the major roads of the capital, appearing a provocation to motorists because they have caused the disappearance of about 3,000 parking places along the pavement.

In fact, even car addicts have understood that they had to change their transport habits.

According to an opinion poll in December 1997, about 90 percent of Parisians agreed with the "bicycles plan."

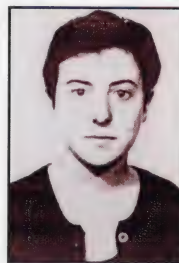
This result is also a sign of the growing fashion that goes along with the use of bikes. Now, not only youngsters use them, but businessmen or older people can frequently be seen cycling down the streets. A huge business has developed, from decorative accessories to security devices, often at a high price. You can also meet a new company called "Messenger Bike," six enterprising guys who have set up Paris's first errand service by bike. They have quickly become very fashionable and have gained contracts from big image-conscious companies. Yet in the same opinion poll, Parisian also pointed out the malfunctions of the system: 66 percent of cyclists thought that car users ignore bicycle lanes.

Users and associations pointed out other problems. The lanes are too narrow, they put the life of cyclists at risk. Too abruptly discontinued, they don't offer a proper transport network. Too political, they studiously avoid the areas of Paris renowned for being left wing. Moreover, user associations denounce the lack of consultation, which was supposed to be the strength of the project.

The real problem is the inadequacy of the highway code, which is the same for cars and bikes. Thus, if you don't respect traffic lights or a one-way street, you risk a 900 francs fine. If you don't use the "bicycle lanes," which can sometimes save your life, you risk a 75 franc fine. New measures should take effect soon, like permission for cyclists to leave these "death lanes" when necessary and mopeds will be banned from using them.

If you are a bike addict, rather than risk your life on a day-to-day basis, you can make do with the weekly operation "Paris-pedestrian-bicycles," which lets you ride along the banks of the Seine each Sunday all day long. Once a year on the first Saturday in June, you can also vent your anger over cars and pollution, during the cycling festival.

For some clubs, despite patent improvements, these kinds of events are another sign of the lack of credibility of the bicycle as a serious means of transport and its relegation to the status of a fashion fad.



By
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Exhibit features romantic painter

French people are very fond of commemorations, especially if they mark a cultural event. It's a national obsession, a kind of basic need to celebrate the famous artists of the past — painters, musicians, sculptors — as if

this was a palliative to make up for the medio-crity of the contemporary artists and remind the whole world of the cultural glory of France.

These frequent retrospectives have at least the advantage of helping the public to rediscover artists in a pleasant way. 1998 is no exception. The XIXth century romantic painter Eugène Delacroix is being celebrated with great pomp. This name at first sight leaves people cold, but they vaguely remember having heard it before.



A section from Delacroix's *Liberty Leading the People*



Searching in their wallet they might find a 100 franc banknote. It shows a self portrait of Delacroix on one side and, on the other, his famous painting, "La Liberté guidant le Peuple," a symbol of the French revolution of 1848.



By
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To celebrate the bicentenary of this great painter's birth, the French Ministry of Culture has set up a series of exhibitions which are scheduled to take place all over the country. One of these exhibitions has just opened in Paris, at the Grand Palais. The Delacroix exhibition brings together 88 paintings and 33 drawings. It relates the painter's life and work in an original way: Eugène Delacroix can be discovered through his works painted during the last 13 years of his life, from 1850 to 1863.

Each room concentrates on a favorite theme of the painter: big cats hunting, the love of nature, middle-east exoticism and religious inspiration. In spite of the high quality of the exhibition, the public doesn't seem to be fascinated by Delacroix. There are few visitors. "Maybe it's because the paintings aren't the most famous of Delacroix's," says a museum

attendant.

At the entrance, the well-known self portrait of the artist (1837) is hung. It shows a 40-year-old man with an aristocratic air, a little moustache and disheveled hair, luminous face, wearing a green pullover and a dark frock coat. Big panels describe Delacroix's life. They explain that the painter was born in 1798 at Charenton Saint-Maurice. His father was a high-ranking civil servant and his mother belonged to a great family of cabinet makers in Paris.

If you are lucky enough to be near a guide, lend an attentive ear and you could learn that Delacroix might be the son of Mrs. Delacroix's daughter. Mrs. Delacroix is suspected of having said that her daughter's child was her own son because she didn't want this illegitimate birth to dishonor the family.

After the end of his secondary school in 1816, Delacroix studied at "l'Ecole des beaux arts" until 1822. He was trained in the formal neoclassical style of the French painter Jacques-Louis David. Five years later, he became famous after the public exhibition of his paintings which he presented at the yearly Salon.

Delacroix abandoned the academic style of his masters to create the romantic style, more appropriate to express his feelings. In 1832, he traveled to Morocco and remained in the region for a few months. This journey will remain for him a great source of inspiration until the end of his life: wild animals, men in turbans, wild and exotic landscapes, horses, as in "Chevaux sortant de la mer" (1860) and "Chasse au tigre" (1854). Delacroix often went to the zoo, at meal-times, to sketch the big cats.

At the end of his life, Delacroix also painted a series of pictures depicting historical events or scenes taken from literature. For instance, the exhibition presents a few paintings illustrating Shakespeare's plays ("Hamlet and Horatio at the cemetery"), an episode from *Ivanhoe* by Sir Walter Scott ("Rebecca enlevée par les Templiers"), and Lord Byron's poems ("La mort de Lara").

The exhibition ends with the religious paintings of Delacroix. The agnostic artist painted a lot of scenes, like six versions of the "Lake of Genezareth," where the disciples can be seen in their small boat frightened by the raging sea while Jesus Christ sleeps in front of the boat.



French politics: A lot has happened in 20 years

Over the last 20 years French politics has changed a lot. Two main events have altered the picture: the election of a socialist president for the first time since 1958 when the constitution was implemented; and the building of Europe, especially the common currency, the euro.

In 1981, Francois Mitterrand was elected on a very left-wing program with the nationalization of many big French companies and the boosting of purchasing power. The "Union of the left," led by Francois Mitterrand and Georges Marchais, the leader of the French Communist Party — one of the most Stalinist in western Europe — eventually failed; after two devaluations and the risk of leaving the European Economic Community, Mitterrand arbitrated in favour of Europe, giving up his policy.

Then started the endless years of rigour. For a time, salaries and prices were blocked. Strengthened by the close relationship between German Chancellor Helmut Kohl and Mitterrand, Europe moved toward the signing in 1985 of "L'acte unique," the treaty which created a free market covering 12 countries: Great Britain, France, Germany, Italy, Belgium, Luxembourg, the Netherlands, Denmark, Spain, Portugal, Greece, and Ireland.

Meanwhile, the unemployment rate kept rising, and the threshold of three million people out of work precipitated the fall of the socialists. In 1986 the right-wing party RPR won the general election and its leader, Jacques Chirac, became prime minister, initiating what came to be called "cohabitation," meaning a prime minister having to work with a president from the

opposition party. Mitterrand and Chirac had to work out how to share power in a configuration which hadn't been foreseen by the 1958 constitution, foreign policy and defense being the most touchy subjects, not to mention the problem of "etiquette."

At this game Mitterrand got the image of a Machiavellian statesman playing cat and mouse with the inexperienced Chirac, a

method used by Bill Clinton with Newt Gingrich during the last two years of his first mandate. After five years of socialism Chirac tried to implement a very liberal policy French style, an experience which lasted only two years and ended with Mitterrand's renewed victory at the presidential elections, and the arrival of a new socialist parliament.

The 1986 elections also showed the slow rise of the Front National, an extreme-right party which openly holds

racist views and is in favour of national preference, meaning that jobs and social welfare should be kept for French nationals, while reducing the numbers of the majority North-African immigrants by sending them back home.

For five years the Socialists stayed in power, but gone were the idealistic days of 1981: economic realism was their new motto and they even tried to forge an alliance with the center-right parties.

Realism again, Mitterrand adhered to most of the tough monetary conditions prescribed by Germany — the most powerful economy in Europe — in order to sign, in 1991, the Maastricht treaty which launched the euro. While the budget deficit was steadily reduced, unemployment kept rising and gave all the



Jacques Chirac



By
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(continued next page)



French governments big headaches. Everything was tried, everything failed.

Undermined by its failure on the unemployment front, the Socialist Party got its image tarnished by a string of corruption scandals while the Elysée, the presidential palace, was even involved in a "Watergate style" affair.

In 1993, it was back to cohabitation after the general election. The right-wing liberal Edouard Balladur became prime minister, and his father-like chubby appearance made him a very popular head of government. Nevertheless, his two years in power saw some violent demonstrations triggered by his policies seen as undermining the minimum wage.

Balladur, a man who came late to politics, took a taste to power and instead of supporting his longtime friend Jacques Chirac, he was himself a candidate at the 1995 presidential elections. To beat this unexpected new competitor, Chirac got closer to the center and

stole some of the ideas of the left, winning the elections.

Once in power, Chirac forgot his program and started a very rigorous policy, with his prime minister Alain Juppé. To get enough time to implement his policy, Chirac took a big gamble in dissolving the Parliament in 1997.

It turned out to be the biggest mistake of his life. The Socialists won the election and it was back to square one: a right-win president with a left-wing prime minister, Lionel Jospin, the very one he had beaten at the presidential election two years before.

Until now the right-wing parties are still trying to recover from this terrible blow. This year, for the first time, some of their leaders didn't hesitate to make alliances with the extreme right Front National in order to keep power in the regional assemblies.

Meanwhile, rigour is still on and Lionel Jospin's economic policy doesn't differ much from his predecessors'.

Les Halles, looking for an identity



By
**Fabrice
Hoss**
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PARIS

The most famous district in Paris is undoubtedly the Latin Quarter. But, on the right bank of the Seine River stand the Beaubourg Center and Les Halles, which also have their special identity.

Claude Reboul, 52, has been an organ grinder in front of Beaubourg since 1977. He is one of the best-known characters around there. "It seems he has always been here," says the boss of the Cafe Beaubourg. This is not totally wrong: Claude Reboul has played on the esplanade in front of Beaubourg since the opening of the cultural center.

Les Halles and Beaubourg are, nowadays, directly challenging the Latin Quarter. You only need to cross the Seine River to discover a quite different world. This area of Paris has radically changed throughout its history.

The name "Les Halles" refers to the vegetable and meat market. Built by King Philippe Auguste 800 years ago, Les Halles became the biggest market of the city.

In 1969, Les Halles was moved to Rungis, in the suburbs of Paris. In 1977 the giant

Pompidou center was built. Hated by most Parisians at that time, this building was accused of looking like a blockhaus without any artistic inspiration.

Nowadays, the area has become fashionable. Indeed, Les Halles is the trendy district of Paris. Young people wearing "coolgear" walk around till late.

"I always come to Les Halles when I want to go out with a girl friend," said Marc, a 25-year-old student who has lived in Paris for 10 years. "I love this place because you can find all kinds of shops and restaurants, from the cheapest to the most expensive."

During the day, the shopping malls are overflowing with anything you might be looking for. You can go shopping or wander through the park beside St. Eustache's church. I especially recommend the flower park, which is gorgeous during the spring and the summer. At night, sex shops and pubs take over the streets.

It might be said that Les Halles has finally found its identity in diversity.



In France, there is a new way for women to enter politics: marry an extreme-right politician. It has already worked three times. Why not four or more?

In 1989, Marie-France Stirbois took the place of her husband, a National Front deputy, after he died in a car accident. On Sunday, April 26, Cendrine Le Chevallier won the first round of a by-election in Toulon in the south of France, polling 39.55 percent of the votes. She will face the Socialist candidate in the second ballot.

Her husband's election in May 1997 was invalidated by the Council of State for three different irregularities during his campaign; Jean-Marie Le Chevallier has been banned from standing for Parliament for a year. He was the only National Front deputy in the French Assembly. So she ran for election in his place.

The National Front was founded in the mid-1970s by Jean-Marie Le Pen. Despite insignificant results to start with, it now polls 15 percent on average in general elections. The extreme-right party's rise has been giving sleepless nights to most French democratic organizations — and it still does. The claim that immigrants are responsible for the unacceptably high 12.6 percent unemployment rate and a hard-line law and order policy are at the heart of the party's program.

Corrupt politicians are seen as a further scourge although some NF members have murky pasts themselves, and their administration of some towns is far from irreproachable. Other major threats they denounce are globalization and the European Union, which are viewed as hostile forces about to swallow up all the country. To complete the picture, Jean-Marie Le Pen was recently found guilty of slander because he had said the Nazi death camps were just a detail of history.

Cendrine Le Chevallier is not a newcomer to politics. Her husband is the mayor of Toulon, and the town has been under his control since 1995. Madame is a member of the regional council — and the councillor responsible for youth affairs in Toulon.

But the last time the scenario became reality, it was a dilettante who came to power. The plot appeared to be the same: a husband who had broken electoral rules and had to be replaced at the head of a town in the south of France, Vitrolles. However inexperienced she may be, Catherine Mégret is the puppet of one of the most dangerous NF members. Bruno is the extremist right-hand man of Jean-Marie Le Pen, and his potential successor.

French politics: The merry wives of the extreme right

At 38, this woman is the mayor of Vitrolles. When the first council meeting took place three years ago, her husband sat right behind her. Whenever she made a speech, she droned it like a kid reciting a math lesson.



Catherine Mégret, candidate for mayor of Vitrolles, campaigns. She is the wife of Bruno Mégret.

It is surprising the NF did not frown on this little trick. Its idea of a woman's role is quite restricted: she is a wife and a mother in the first place, not a politician. But the leaders have evidently got used to it. Bruno Mégret summed it up in a phrase: "My wife is me."

Without the calculating coldness of her ideologist husband, the spontaneous Catherine Mégret draws attention to herself by rough, crude language, which sometimes turns into downright rudeness, when for example she stuck out her tongue at some journalists.

Even more serious are her political actions. Not only has she ruined Vitrolles' cultural life by closing a concert hall for the young or censoring a movie about homosexuality, but she openly declared herself to be racist. In February 1997, during an interview with a German journalist from the *Berliner Zeitung*, she threatened to reduce welfare benefits to immigrants, whom she labeled hooligans in an effort to drive them out of town. In France, this kind of threat is punishable by law.

To many people, the extreme-right party has employed a travesty of democracy to consolidate its power by using these husband-wife substitutions. But it seems that the voters do not disapprove of such devices: Cendrine and Catherine both polled more votes than their husbands.



By
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Charles Millon: portrait of a maverick

A man who likes to take time to reflect and debate, a grassroots politician with unfailing moral rigour, a Catholic with a social conscience, supporter of free enterprise and the European Union. This is how his friends and political analysts used to describe Charles Millon, a former minister of defense in Alain Juppe's government and president of the second-richest French region, Rhône-Alpes, in the southeast.

Mr. Millon defined his philosophy like this: "Politics is a question of the struggle for power, but it does not justify everything. People have to have a moral sense. There are certain things I will never do to gain power."

That was before Charles Millon was re-elected as president of Rhône-Alpes thanks to the votes of the representatives of the National Front, a far right party, which usually obtains about 15 percent in French elections. The

National Front, led by one-eyed Jean-Marie Le Pen, holds ultra-nationalist and racist views believing in "French preference," which means the expulsion of many foreigners. Its leader has declared several times that the Jewish genocide during the Second World War was just a "detail of history."

Charles Millon has expressed his distaste for these speeches in the past. In 1995, during the presidential campaign, he used to repeat: "The values, that the president of the National Front holds, are not compatible with the Republican project of Jacques Chirac," of whom Charles Millon was one of the main supporters. And he did reject any deal with the National Front, because "it would be the kiss of death," referring to what the conservative parties did with Hitler in Germany.

Now he has not changed his mind but his tactical position. Whereas left and right coalitions were strictly equal after a first round to appoint the new president of Rhône-Alpes, he was making a deal with Bruno Gollnisch, an assistant of Le Pen, to get the votes of the far

right group. "I consider the National Front as extremely dangerous," he declared after his election. "That is why I have made this choice. If we implement a true right-wing policy, we can succeed in reducing its influence."

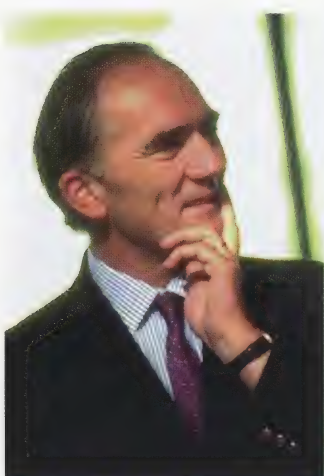
This sudden reversal of opinion takes place in a context of crisis for the conservative parties. They lost the majority in the French National Assembly a year ago, when socialists and the Prime Minister Lionel Jospin profited from their collapse. Their new defeat in the regional elections divided them deeply, as for the first time, some conservatives dealt openly with the National Front, which was held back until now. Mathematically, a coalition of the conservative parties and the National Front would represent a majority of voters. Philosophically it has no sense. At the same time, a majority of voters condemn such an alliance which breaks the ethical wall between the Republicans and the far right.

Charles Millon insists that he remains independent from his extremist supporters. But his first steps in the new regional assembly prove the opposite. His majority is divided. His vice presidents needed the National Front to be elected and he needed it again for the budget to be voted. His program borrowed from his allies, who note that "Mr. Millon goes further than we ask him to." One of Millon's opponents, the socialist leader Gerard Collomb, sums up the situation: "The region is the laboratory of the union between the conservatives and the National Front in France."

Moreover Charles Millon has created a new party named The Right, which aims at uniting all the various elements in the conservative side. An old dream for him, who was defined by commentators as a "dynamiter" and someone who liked to "stray from the beaten tracks."

But his recent declarations cannot fail to worry democrats. "The people of the right want a real right," he said, before adding about the leaders who refuse to deal with the National Front: "They are dwarves, who do not have any credibility. They are politically dead."

As a socialist opponent said: "Some victories are moral defeats."



Charles Millon



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President Chirac mustn't be left in shadows by Prime Minister Jospin

For the third time in 12 years, the president of the French Republic and his prime minister are from opposing political parties.

Two years after his election as president, Jacques Chirac of the conservative gaullist party RPR decided to dissolve the national assembly and hold a general election. Most people considered this to be a strange decision because the right had a huge majority, with 480 members for a total of 577 and the left was in serious disarray following the 1993 defeat.

After a very short campaign of only 35 days, the Socialist Party led by Lionel Jospin won the election, to the great surprise of many. The president has never explained his reasons for calling the elections; Europe and its difficulties such as the single currency appears today to be the pretext used to hide a lack of ideas from the right majority.

Lionel Jospin was appointed prime minister by Jacques Chirac.

The socialists did not achieve an absolute majority, so the party needed Communist support. A problem which has now arisen is that the two parties fundamentally disagree on the European Union's Maastricht Treaty. This is why the new government is considered to be

transitional. There are three Communists and one Ecologist in the government, which means Lionel Jospin has many contradictions to resolve. Five days after his installation in Matignon, the prime minister had to sign the Amsterdam treaty, which lays down the opposite position to that adapted by the left during the election campaign. At that time, political observers and journalists believed the new government was condemned to failure. But today, they have completely changed their minds. Lionel Jospin is riding high in the polls, and Jacques Chirac is not doing so badly. The "Cohabitation" as the French call the arrangement under which a president and a prime minister from different political parties must govern jointly realizes a French dream: a kind of "sacred union," where left and right would lead France in harmony together. Concerning Europe for example, Chirac and Jospin are on the same side. The executive duo worked together at the Brussels summit in May, where the European single currency was adopted.

But this appearance of harmony in the governing of France must not hide the reality. Jospin and Chirac have the same goal: the presidential election of 2002.

And each decision is a matter of tough dispute between advisers of the different executive teams.

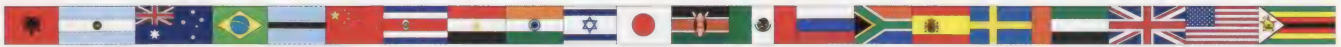
According to the constitution, foreign affairs and therefore Europe are controlled by the president. So the president must struggle to grab media attention and not be left in the shadows by his prime minister.



By
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Prime Minister Lionel Jospin campaigning



'The dumbest right wing in the world'

The regional elections of last March are still having dangerous consequences for the right wing in France. Before the elections, the right wing parties headed 20 regional administrations. Last March, they lost their supremacy. In a few regions, right-wing leaders have decided to make a compromise with the National Front, the extreme-right party of Jean-Marie Le Pen, to avoid what they consider a worse defeat, alliance with the socialists.

This attitude has provoked a huge crisis among right-wing voters. The leaders of the Rassemblement pour la République (RPR), President Chirac's party, and of the Union pour la Démocratie Française (UDF), a right-wing coalition, had to face the anger of their grassroots membership which didn't understand why a compromise with the National Front was out of the question.

The disagreement between those in favor of an alliance with the National Front and those against has generated the moral defeat of the right.

Soon after the regional elections, the French right wing initiated an advertising campaign in which they dubbed themselves "the dumbest right wing in the world." Why such a strange definition? Right-wing leaders undoubtedly

wanted to be ironical about their numerous mistakes of the past, but the fact that this disastrous infighting was supposed to be a thing of the past was forgotten and the main message that got through to the public was how dumb they still are.

Two months after the elections, this damning definition is still true. In Paris, Mayor Jean Tiberi fights against Jacques Toubon, a friend of Jacques Chirac. The two men are members of the same party: the RPR. The UDF is also troubled by internal disputes.

But the most important problem the French right wing has to face today is to find the best political and moral attitude toward the National Front. Some right-wing leaders, such as Charles Millon, former Defense minister and president of the Rhône-Alpes region, have already chosen to sell their soul to the devil by adopting the xenophobic ideas of the National Front to stay in power.

Others clearly refuse a compromise with the extreme-right. But nobody can say what the global strategy of the right wing is. In the future, the National Front hopes that it will replace the traditional right-wing parties. (The National Front heads four cities in the south of France: Vitrolles, Marignane, Orange, and Toulon.) This is the biggest danger for French political life today since the National Front has a growing local influence.



Jacques Toubon (above) and Mayor Jean Tiberi (below)



By
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Green walks in the blue, white, and red city

There are about 421 public gardens in Paris. Some are modern, others are very old, some look like a jungle, others seem to be extremely structured. Flowers, pools, and atmosphere are different from one garden to another, but all are a piece of paradise.

You feel like going to the biggest one? Choose the "Bois de Boulogne." The park covers about 16,000 acres. It offers riding possibilities along the sinuous shady lanes. There are three lakes, one with the famous water-lilies which inspired the impressionist painter Claude Monet.

What about walking along an English-like garden? Try the "parc Monceau." A beautiful oval pond surrounded by Grecian columns is the best of it.

If you go to the "parc de Bagatelle," the scent of a thousand flowers will overwhelm you. Every year, an international rose competition is organized here. Bagatelle was extremely popular during the 18th century. French kings would have feasts and rendezvous in the garden. A small white palace stands in the middle of a luxurious lawn.

Another charming garden is the "Buttes Chaumont." It was created in pure romantic style during the 19th century. A little belvedere is perched on the highest hill. It is the best viewpoint to the garden, which is hilly and covers 250,000 square meters. The lanes go up and down, leading to a lake or to a waterfall inside a grotto. It is as if you entered Hell's gate: long stalactites hang down in the entrance like big teeth in a dark mouth. When the "Buttes Chaumont" were created, the theory of chaos strongly influenced garden architecture.

In a very different yet awesome style, you can find gardens "à la française" in the oldest district of Paris, the "Marais." The "place des Vosges" is typical of its era with symmetrical alleys and flower beds, perfectly trimmed trees and lanes forming geometrical figures. Such

gardens can be seen inside the courtyards of 17th century townhouses. If you are lucky enough to walk by the "Hotel de Sully," you will certainly admire its gardens "à la française."

The most original garden for many Parisians is the "promenade plantée" (the planted walk) near the Lyon station. The "promenade plantée" is a former railtrack transformed into a walk bordered by flowers and trees. Most of it is a viaduct. You walk 20 meters above the ground. The viaduct overhangs the large Boulevard Daumesnil. It is quite amusing to look down at the streets and passers-by while

you walk above the traffic in the same direction. The "promenade plantée" goes on to the "Bois de Vincennes."

The best of the new parks is the "parc André Citroën." It was created in 1992. One part of it is called the white garden; there are areas

for children with white gravel covering it. The black garden lies opposite. It is planted with thick, dark vegetation. In the middle of the park, two greenhouses face each other, separated by a square water peristyle. Square and rectangular forms dominate the architecture of the garden.

Paris is also punctuated by little green spots: those are small gardens. In Paris, every area has its small garden with playgrounds surrounded by benches for the parents to keep an eye on their toddler. Miles away, you can hear the children's shouts echoing through the streets.

You will be delighted to visit all that. Good luck!



In Paris, every area has its small garden with playgrounds surrounded by benches for the parents to keep an eye on their toddler. Miles away, you can hear the children's shouts echoing through the streets



By
**Cécile
Soulé**
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PARIS



Students at Paris journalism school run 'marathon'

At the Centre de Formation des Journalistes (CFJ) in Paris, the students who take the entrance exam are post-graduates. Each year, between 600 and 700 try their luck. But only 45 make the grade.

The entrance exam is divided into two parts. In June, all candidates fill in a series of 200 questions about recent news. They also have to write an article on a major event which has occurred over the last few months. Tests in English and French are also included in the first batch of exams.

Those who pass the first part come back to the school in September after the summer holidays to sit for another seven tests. These include a one-day assignment investigating a topic the candidates have picked out of a hat in the

morning, an interview with the school's senior staff, and a classification in order of importance of pictures and dispatches of the day.

The lucky winners then begin what some describe as a "marathon course," which lasts 20 months, including an internship lasting two to three months on a local newspaper during the summer.

The semester, which starts in October, is essentially practical and taught by professionals. The small number of students — 90 over the two-year training course — means the atmosphere is informal and friendly. The aim of the teaching is to train all-around journalists equally competent in radio and television as they are in print journalism.

To take full advantage of it, students are

expected to be committed and prepared to work even during public holidays if necessary. The first three-month period starts with basic writing skills during which students carry out interviews, put together profiles, and practice other writing exercises. It ends with the production over a week of an in-house daily newspaper.

The second period of 11 months is devoted to practical exercises in radio, photography,

agency reporting, sub-editing, and investigative journalism. At the end of it, the students produce from scratch a weekly local newspaper they sell on the streets.

After their summer internship, the training continues and the students have a three-week introductory course to television. In the final week they

make a daily TV news bulletin. Each student is also required to research an article over several weeks under the guidance of an experienced journalist.

The syllabus covers general subjects and includes more theoretical teaching. History, economics, and media studies are part of the curriculum. The English course aims to provide students with a good working knowledge of the written and spoken language.

During the last period students split up into groups depending on what specialization they choose: print journalism (reporting, sub-editing, or news-agency work), radio, or television. And finally, at the end of the course, the newly qualified journalist is offered a short-term contract in his or her area of specialization.

The aim of the teaching is to train all-around journalists equally competent in radio and television as they are in print journalism.



By
Max Liogier
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Former Resistance leaders founded journalism school

When new students enter the Centre de Formation des Journalistes (CFJ-Centre for journalism studies), they can be sure that their lecturers do not want to talk to them about journalism; they encourage them to live as journalists. This is the philosophy of the school in the rue du Louvre in the second district of Paris, not far from the Louvre museum in the heart of the city.

It was founded in 1946 by former Resistance leaders Philippe Viannay and Jacques Richet. Their aim was to prove that the dictum "you learn journalism on the job" was not the whole truth. To them, journalism was a job with its professional requirements and rules that have to be learned. Moreover,

they intended to train journalists for a new kind of French press after the shameful collaboration of many papers during the Second World War.

Fifty-two years later, more than 1,600 journalists have gone through the CFJ programme. Now they work for daily newspapers, radio and television (more than three quarters of them are employed in these three media) and also for news agencies, general information magazines, and specialized press. A few of them are free-lance journalists or have ended up in public relations with private companies.

Over the decades the CFJ has become the CFPJ — the "P" standing for "Perfectionnement-improvement." Active journalists attend advanced training courses on very diverse topics such as the Internet, photography, the economy, the daily press, the weekly press, and the trade press.

They have even created a special course for high-level sportsmen and women whose time-table is organized so they can pursue their career and learn the job of a journalist at the same time.

But the basic goal of the CFJ remains to train young journalists.



By
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Most young journalists today come from J-school

Among the 29,153 listed journalists in France, only 12 percent of them actually come from one of France's eight journalism schools. But this number has grown fast in recent years. In 1966, only 6 percent came from the two existing J-schools.

In past decades, media leaders were more than likely to think that journalism applicants didn't need to have gone through a journalism school, since they were supposed to learn their skills directly "in the field." This is why journalism, in France as in other countries, has traditionally been known as an "open profession."

Things have changed, though, and even if there are still opportunities for ambitious hard workers without any specific background, most of the young journalists hired today come from a J-school.

Eight programs were recognized as J-schools by French media leaders in 1994. The

ESJ in Lille (northern France) and the CFJ in Paris are reputed to be the top ones. Being a graduate from these schools allows young journalists to enter the profession after only a year of internship, instead of the two usually required at the beginning of a journalism career.

Sixty-eight percent of French journalists have a college degree. The profession is getting younger, with 69 percent of them being less than 45 years old. Half of the young journalists (age less than 25) are women.

The total number of journalists has increased by 50 percent over the last 10 years. Seventeen percent work for TV, 8 percent for news agencies, 47 percent for magazines, and 28 percent for daily papers. French media use more and more stringers: their number has tripled during the last 15 years.



By
Emmanuel Duparcq
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Jazz scene now more prevalent on Right Bank



Montparnasse hotel, the Petit Journal in the boulevard Saint-Michel, and the eternal Claude Luter and his New Orleans orchestra keep playing to 50s standards. There is still the Caveau de la Huchette, where tourists dance to jazz bands playing Glenn Miller music.

So except for la Villa, in rue Jacob, whose New York program can be attractive, the Left Bank scene verges on canned airport jazz. The atmosphere might be more intimate but the prices are higher.

That's why you should go to the Right Bank, in the Halles district. The rue des Lombards is now called la rue du Jazz.

After the Second World War, Saint-Germain-des-Prés, on the Left Bank, was vibrant with enthusiasm and dancing to the sound of jazz. The young in-crowd came and mixed with the riffraff in the vaulted night clubs. More than 50 years ago, Paris rivaled New York's 52nd Street. Duke Ellington, Sidney Bechet, and Coleman Hawkins could cross the Atlantic for a jam session and Paris was the Mecca of jazz.

Faithful to this illustrious past, there are still interesting things to hear in the French capital. Tenor saxophonist Sonny Rollins, one of the last living dinosaurs of the hard bop years, played recently at the Olympia music hall. Oscar Peterson comes frequently to Paris, and Archie Shepp decided to settle in France.

But what became of the old clubs? After the closing of the Tabou in the rue Dauphine, the Montana in the rue saint-Benoit, and The Hot Brass club at La Villette, the jazz scene is not so lively.

Saint-Germain-des-Prés belongs almost entirely to the past. Avant-garde jazz can be seen and heard in the Halles district. Whereas the Left Bank clubs seem to go along with a more conventional program.

The Ciel de Paris in the Méridien-

The Sunset has rapidly become famous for its atmosphere. The cramped club makes for a warmer rapport between the musicians and the public.

But the most important aspect for a jazz movement whose problem was to find new fans is that the Parisian public is younger than it used to be.

It's worth dropping in at Le Petit Opportun, rue des Lavandières, and especially the New Morning, rue des Petites-Ecuries, where the best jazz men such as Art Blakey and Chet Baker used to play. Miles Davis made his movie *Dingo* there in 1990.

The jazz scene may have recently crossed the Seine river from the Left Bank to the Right, but Paris is no longer the world capital of jazz. Jazz has crossed the Atlantic once more and its avant garde is in New York.



By
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Police forces are common sight in Parisian subways

The first time you take the Parisian subway, you might think that it is at war. Groups of soldiers wearing camouflage uniforms and holding machine guns walk in silence along the many platforms of the subway stations. Sometimes you see one of these paratroopers pointing his gun toward a man, usually a colored person, while his two colleagues check out the man's identity. At this point there are two alternatives:

- There is no problem; they let the man go on his way but not before he has been subjected to a meticulous body search against the wall, which is the usual outcome.
- Or, the man is unable to produce regular papers and the soldiers also call some reinforcements by walkie-talkie and then the presumed clandestine immigrant is taken away handcuffed.

This kind of scene, which reminds the onlooker of one of the worst episodes of French history, the German occupation during the Second World War, is not rare. It represents a new phase in life on the Paris subway.

Initially the presence of soldiers became necessary with the terrorist threat after the bombing at Saint-Michel station in the summer of 1995, which resulted in many deaths and casualties.

A wave of less murderous bomb attacks followed that contributed to setting up a climate of fear in the subway. The soldiers were meant to control every suspect piece of luggage or any suspicious-looking activity in order to prevent any new bombing. They were part of a global security plan called Vigipirate (Look out for pirates). This plan is still in force, but in a lower key. For the World Cup Vigipirate will be fully implemented.

They can hardly put any more soldiers in the subway. There will soon be more people toting guns than passengers in the underground.

For the troops are not the only security force in the subway. There are the national

police, the CRS (Compagnie républicaine de sécurité) that are usually used against demonstrators, and the GPSR (Group for protection and security in the network). A whole palette of uniforms for all kinds of tastes.

The policemen wear their distinctive caps and blue shirts. The CRS have left their helmets in their barracks, but they keep their leather boots and their famous batons.



And

last but not least, the GPSR, which is a militia created by the RATP (the company which manages the Parisian subway). As its name says, its job is to keep the tunnels of the underground safe at any time of the day. They have no police powers but they look like a mix between the CRS and the police. The members of the GPSR are tall, strong men. With dark blue uniforms, ranger boots, handcuffs clipped on their belt, they carry a club and tear gas spray and even sometimes an Alsatian dog accompanies them.

They practice combat sports, but the law does not allow them to use violence in the course of their work. They do not even have the right to ask someone for his identity papers, which they nevertheless frequently do.

As you see all these uniforms in the subway, you first think that it must be extremely dangerous to take the tube in Paris. You imagine thugs every 10 meters and drug dealers lurking around corners. But in reality, the very presence of these security corps contributes more to the feeling of insecurity than the threat of any terrorists. It is insecurity that is more imaginary than real.

Finally, the police forces take more time harassing itinerant musicians and dealers and tracking clandestine immigrants than enforcing law and order.



By
Bertrand Lasseguette
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You can see many cultural treasures for free in London

French people tend to think that France is, in Europe, the country that does most to promote culture.

They also believe that Great Britain neglects this sector.

When the British government decided last year to levy a tax of 1 percent on receipts from the national Lottery to finance cultural events, French newspapers reported this information mocking the absence of a policy for the arts in Great Britain.

But if you go to London, you can see that the French have a false image of their neighbour.

One surprise is the policy of the museums. London is famous for having some of the most important and richest museums in the world, but they do not charge for entry. Anybody can enter any museum without paying anything. It

means many cultural treasures are freely available for the whole population to see, foreign visitors as well as the British.

So you can go and see the famous Rake's Progress by Hogarth in Sir John Soane's Museum, some Reynolds' portraits in the National Gallery, some modern British artists such as David Hockney at the Tate Gallery, or discover Italian artists

such as Canaletto at the Wallace Collection. All these places are free.

In France, which is so proud of its

London is famous for having some of the most important and richest museums in the world, but they do not charge for entry.



By
**Elodie
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museums, it would be very difficult to find one to which entry is free. You can only take advantage of some cheaper tariffs if you visit the museum after 3 p.m. or if you are a student, an old person, or if you belong to the European Community.



Lyon: another French city of lights

When thinking of France, of course you'll think of "Paris, city of lights." Actually, Paris isn't France and France isn't Paris. I'd like to do some advertising for another French city of lights: Lyon. In the east of the country, where the Saône and the Rhône rivers join, stands this beautiful old town, called Lugdunum in Roman times.

To give you an idea, Lyon is as big as Boston and is made up of very different districts and two hills: Fourvière and the Croix-Rousse — which means brown cross. Fourvière is called the "praying hill" because of the "Basilique," built a century ago to thank the Virgin Mary for saving the city from an epidemic. You can see "Notre-Dame de Fourvière" from everywhere in Lyon.

For a long time, the Croix-Rousse has been the "working hill." The silk workers, also called "canuts," used to live here. They were well known for rebelling against their bosses, demanding better wages and a ban on child labour. Now, the area is residential and there are only a few places where you can still find traces of their history.

Between the two rivers, south of the Croix-Rousse and east of Fourvière, is the "Presqu'île" peninsula, a shopping mall with famous places, like the huge Place Bellecour. On the Place des Terreaux, modernized two years ago, you'll find the Bartholdi fountain surrounded by the town hall and the

Museum of Fine Arts, one of the richest in France, which has been recently renovated.

At the foot of the Fourvière hill lies the old Lyon, the most popular part of the city. The streets are still paved with cobblestones and there are some attractive shops, especially for antiques and books. Here, like at la Croix-Rousse, you may try to find the entrance to the "traboules," a specialty in Lyon. The traboules are small passages between different buildings. You can enter a house and come to a yard and then take another corridor to another yard.

Lyon is for me a city of lights, because of the colorful and bright aspect of the houses when the sun is shining along the River Saône.

You already get the feeling of being in the South of France. It's also the city Lumière (light, in French!).

The Lumière brothers invented the cinematograph in 1895 in their neighborhood of Monplaisir, where their manor house has been transformed into a movie theater and a museum called "Institut Lumière." It's a strange place because of the contrast between this innovative 19th century house and the more recent environment.

So, there is much to discover in Lyon, and it takes only two hours to get there from Paris with the high-speed train (TGV). Don't forget to walk along the banks of the Saône during the Sunday morning market: on one side, vegetables, fruits, and flowers; on the other, artists and handicraft workers.



The high-speed TGV crosses the French countryside on its run between Paris and Lyon.



By
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Montmartre in danger

Montmartre, the second most visited place in Paris — after the Eiffel Tower — is under threat. Until recently, the main danger for the neighborhood, which is built up the sides of a steep hill, was the permanent procession of tourist coaches. When they funneled visitors to the steps of the domed white basilica of Sacré-Coeur, buildings rocked, cracked, and sank into the soft gypsum. The very stones of the famous district were suffering.

American, Japanese, and European tourists used to take a lightning-visit. The coaches dropped them off, and they had a few minutes to admire the view, wander along to the Sacré-Coeur, or have a drink on a café terrasse invaded by the portrait-painters. But they had no idea about the picture galleries and the real soul of this area.

That's what the inhabitants call "fast-tourism." With the ubiquitous souvenir vendors, pancake sellers, and portrait-painters constantly roaming the Place du Tertre, at the summit, the quarter had lost its identity.

Jean Tiberi, mayor of Paris since 1995, has therefore decided that these coaches should

be banned from parking in and driving through the area. They have to keep out and drop tourists off at the Boulevard de Rochechouart, and let them find their own way up.

For the inhabitants, this ban is breathing life back into Montmartre. And

the beautiful viewpoint at the top of the hill now remains a strong motivation for tourists to climb up through the narrow streets.

A few years ago, some residents decided to create an association to bring back the old village atmosphere and to heighten the awareness of local politicians about their problem. They were seeking to increase the use of the "Funiculaire" railway, which takes passengers within 200 meters of the Sacré-Coeur. So the Paris transport authority expanded its capacity. And now, more than 5 million tourists use it each year.

What is very important for the inhabitants is a move to a less shallow tourism in which people would appreciate the architecture and the story behind the setting. Montmartre is one of the most beautiful places in the French capital, but only without the tourist coaches.



By
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Celebrating summer: The Music Festival



Sixteen years ago, the French decided to return to the old pagan tradition of celebrating the summer solstice. Every 21st of June, professional and amateur musicians are invited to show their talent in the streets, schools, cafés, and hospitals. The Music Festival has grown over the years in Paris and other French cities to become one of the most popular festivals.

Five million French people play an instrument or sing in a choir or band, and among youngsters, the proportion rises to one in two.

On the first day of summer, they can take it to the streets. Everyone is free to play his/her favorite songs at every street corner, provided they fill out a simple police form. For one night, the police are cool and won't bother too much about the noise, though you officially have to stop at 2 a.m. There is music for every taste — classical, choirs, brass bands, jazz, salsa, and all kinds of world music, funk, rock, rap, not forgetting French chanson.

The biggest events take months of preparation. The stadium and parks, Ministries, the National Assembly and the Senate, libraries and museums, hospitals, and even prisons host a variety of bands and orchestras. The festival's trademark, however, lies in its spontaneous character.

Some Parisians want to give the festival a taste of Rio de Janeiro. The volunteers spend months of hard work sewing hundreds of costumes, decorating a dozen huge trucks.

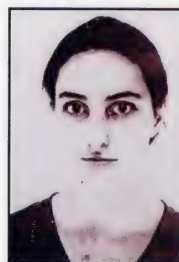
From Gare de l'Est to République, the procession of carnival floats goes through the city on samba melodies, attracting thousands of people in its wave.

Techno fans and fellow ravers had long been excluded during the Music Festival. Raves used to be forbidden, but in 1997, for the first time, an open air party gathered 20,000 people in front of the Château de Vincennes, who then ended up at the quai d'Ile de France, by the river Seine, for the after-party until the next day.

Of course, grouching Parisians complain about the traffic congestion, the crowds, and the lack of time to see everything. This is the price to pay for success. The best thing to do is to avoid the busiest places. From 9 p.m. to midnight, you may spend hours making your way along the boulevard Saint-Germain or rue de la Butte-aux-Cailles. And there is much to do in less famous areas. Don't forget to buy the full programme of events, in the local paper *Le Parisien*.

Since the first festival in 1982, this event has spread to a growing number of French cities and has even been taken up in 85 countries abroad. San Francisco, for instance, decided to follow the Parisian example and set up its music festival; New York is said to be preparing its own version for this year.

If you travel around Europe and France this summer, just drop in and make your choice. Enjoy the Army orchestra at the Ministry of Defense, some world music in the Ministry of Cooperation, choirs along the canal Saint-Martin, West Indian steel bands in front of Notre-Dame, techno music on the île aux Cygnes, contemporary music on the theme "Fables de la Fontaine" in Versailles, reggae and international rock in place de la République — and there is much more to come. Of course, you are welcome with your guitar or drums, if you want to be part of the event.



By
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Ghibaudo**
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It's a great summer to hear music in France

"Music and lights." France is not the worst place in the world to listen to good, groovy, funky, and jazz music. Thanks to a gigantic music web woven throughout the country, especially during the summer, 1998 is a famous year.

After the success in April of the Transmusicales, a rock festival which takes place every year in Rennes, a city in the northwest of France, and its twin the Printemps de Bourges, let's take a look at the most active places this summer.

In June, the little town of Vienne, near Lyon, in the southeast of France, will welcome the best jazz music. From the 27th of June to the 11th of July, lucky visitors to the town will hear the sounds of the Orchestre national de Barbés, a French band from a multiethnic area of Paris; Chick Corea, a famous American pianist; the Jazz Flamenco all stars; Dee Dee Bridgewater; and the Brazilian star Gilberto Gil among many other great names of contemporary jazz. They have also planned to show the film "The Blues Brothers 2000," after a concert by the famous band. Another special night is devoted to Ella Fitzgerald, one of the greatest jazz singers in the world, who died in 1996.

If you prefer rock music, you must listen in to the Eurockéennes, one of the biggest rock festivals in France. Every year since 1989 in Belfort, a little territory in the northeast of France, near Switzerland, it brings together more than 40 popular singers, for only 35 dollars a day. This year, from the 3rd to the 7th of July, the festival will be one of the most diverse for years. Texas and the techno band Prodigy will open the show. The second day, I AM, a rap group from Marseilles, a big port city in the southeast of France, and Louise Attaque, the new French idol,

will represent French rock in the 90s. The third day is one of the best: Morcheeba, Iggy Pop, Pulp, and Underworld will play. And as a special guest, the public will have the honour to listen to Portishead, the new Trip Hop sound made in England. And to end the festival, the legendary Aerosmith will set fire to the site.

This festival has its dark side. Indeed, the 2nd of July, some artists who protest over the organisation of the Eurockéennes, chose to play in Nancy. The Arena Festival will gather the Beastie Boys, Garbage, Sonic Youth, Finley Quaye, and Ben Harper. Choose your side.

Another big moment in the summer music festival tour is the jazz festival in Nice, one of

the most famous cities on the French Riviera. In the ruins of the Roman arena of Cimiez, musicians will play jazz in every style. You can also hear rap, groove, or even Latin-American music. This summer, from the 15th of July to the 19th, the

program is as varied as last year: Joe Cocker, back from Woodstock, will rediscover his jazz roots. Michel Petrucciani, the famous French pianist, will show his talents, Paolo Conte and his captivating voice, and Claude Nougaro, one of the most popular French singers.

This is just a summary. Musical activities in France during the summer are more intense than anywhere in Europe.

Musical activities in France during the summer are more intense than anywhere in Europe.



By
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Harounyan**
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Consider a vacation in Norway

If you come to Europe, you will most certainly visit Paris, Rome, or London. But you may not have considered going to Norway, yet it is one of the most beautiful countries in Europe. So let me give you a few hints.

Norway is at its best in June or July, when the day is so long that even at midnight, the sun is still shining. If you have several weeks to spend in the country of the Lapps, take "The Express" in Bergen. The boat goes from the south to the very north, to Kirkenes, the last town before the Russian border. You can buy an open ticket valid for three weeks and stop wherever you want.

In Norway the cities are not as interesting as the countryside. But Bergen is worth seeing.

It is Norway's second largest city. Often named "the Athens of the north" because, like the capital of Greece, it is surrounded by seven hills. Bergen's fish market is well known all over the country. The small houses made of coloured wood near the harbour were built in the XIIIth century when the Hanseatic league — a trade alliance between major maritime German cities on the Baltic sea — settled in this district called Bryggen. Bergen boasts many art galleries where you can discover famous Norwegian painters such as Edvard Munch or Harriet Backer.

Before leaving Bergen, make sure to have a drink in one of the market place's many beer gardens.

The boat makes a stop at the Lofoten Islands. The beauty of the landscape, the endless beaches, the colour of the sea, the houses on piles.... You will fall in love with this paradise on earth. And if you don't mind cold water, dip in Kalle, a small village on the Austvagoy Island. The sea is as blue as a lagoon. And if you are lucky, you can bask in

the sun afterwards!

The fishing industry and agriculture are the basis of the economy in the Lofoten Islands. In winter, fishermen settle on the islands to fish for cod and salmon.

Go on a trip to the North Cape. You can sleep on the fore deck of the boat to admire the incredible landscape. Maybe you will be disappointed by the sight of so many other tourists, souvenir shops, and restaurants. But catching a glimpse of the midnight sun is

an experience you will never forget.



... catching a glimpse of the midnight sun is an experience you will never forget.

Hammerfest is a small village of 8,000 inhabitants, not very far from the North Cape. The most exciting thing to do is to buy a T-Shirt with "I was in the most northern city in the world" printed across it.

Now it is time to return to Oslo to take a plane back to the States. Good luck! The capital of Norway is more than 1,250 miles from the North Cape.

Oslo, which used to be called Christiania when Norway belonged to the kingdom of Sweden, is very small considering it is the capital. There are only 400,000 inhabitants. The king of Norway, Harald V, and his family live there.

A very important point: Most of the Norwegians who emigrated to the United States at the beginning of this century live today in Missouri!



By
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Pasquet**
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The secret Louvre:

The renovation of the Louvre Palace is ending. It's time to visit the most famous Paris museum.

"This is a fragile museum," explained Pierre Rosenberg, director of the Louvre, after a stranger stole a rare painting by Camille Corot (1796-1875) one Sunday evening. Nobody can understand how such a masterpiece could have been whisked away from under everyone's noses. The security in the Louvre is supposed to be the most comprehensive ever seen.

The Louvre is one of the greatest museums in the world, like the "Met" in New York or the Prado in Madrid, Spain.

To understand why the Louvre is one of the most famous museums in the world, it is vital to travel back into the past. The origin of the Louvre dates back to 1200 when Philippe August began the construction of a fortress to defend Paris, on the banks of the Seine. This edifice comprised less than a quarter of the actual Cour Carrée.

The Louvre became the official royal residence under Charles V, whose moats can still be seen today. Francois I made significant alterations. His son Henri II and his grandsons, Charles IX and Henri III, renovated and added rooms in the west and south wings. In 1564, the queen mother Catherine de Medicis decided to build a new palace at a site roughly 500 meters west of the old Louvre: the Palais des Tuileries.

The name Tuileries comes from the place where the residence was built: a former tile factory. The Galerie du Bord de l'Eau linked the Tuileries to the Louvre in the 17th

century. The palace was abandoned when Louis XIV moved to Versailles and Napoleon was the first sovereign to live in the Louvre after two centuries of neglect. He moved into the Tuileries in 1800 and started building work. His nephew Napoleon III ended the main part of the construction with the famous Cour Carrée in which Francois Mitterrand decided to build a Pyramid in 1982. Ieoh Ming Pei, a great Chinese-American architect, planned to renovate the museum by adding underground galleries.

If you visit the Louvre this summer, you will be able to admire great paintings and masterpieces of sculpture. But you could also watch the fashion parades in the Carrousel du Louvre, buy clothes, food, and records, and take part in art lessons with the Ecole du Louvre. All these activities take place under the old Louvre, in the underground galleries opened up as part of the Grand-Louvre project.

People with special needs have not been forgotten. Blind people can now touch copies of sculptures in a special place. And the museum ticket is free every first Sunday of the month. The person who stole the Corot got in free: it was Sunday!



By
**Nicolas
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Paris: capital of fraud?

Paris is suffocating. The city is not only choking with pollution, but also with a lack of democracy. Will its mayor, Jean Tiberi, complete his term, which is due to end in 2001? His future is darkened by political and financial scandals which could affect the whole city council.

Jean Tiberi has been mayor of the fifth district of Paris since 1965, and is now also the mayor of the entire city since his election in 1995 by the 19 other mayors in the French capital. But this right-wing politician, one of President Jacques Chirac's closest friends, is suspected of electoral fraud by Lyne Cohen-Solal, a socialist opponent, and by several journalists, who have carried out an investigation for the satirical weekly newspaper *Canard enchaîné*.

They have discovered that electoral rolls have been rigged in this district, a fraud which could represent thousands of votes, up to 10 percent of constituents. More than 2,500 persons are registered in the fifth district, though they do not even live there; they include Jean Tiberi's relatives. They were given fake addresses so they could vote for him. Twenty-two voters are supposed to live in the fifth district's town hall, others in disused buildings. The street number 373 is given as the address of several electors, whereas it only goes up to number 307.

Municipal cars were used to transport old people on polling day, so that they could vote for the conservative candidate — Jean Tiberi. And if they did not know whom to vote for, some city employees would help them put the appropriate ballot paper into the box.

Jean Tiberi's adversary, Lyne Cohen-Solal, appealed against such practices to the Constitutional Council, France's Supreme Court, which gave its conclusions in February. Its members found there had been electoral fraud, but did not invalidate the election because it did not affect the overall result since the difference between Mr. Tiberi and Mrs. Cohen-Solal represented more than 2,500 votes.

Mr. Tiberi did not wish to comment. He simply said he did not need to cheat to win the election. He also confessed that he believed in

God and that his faith helped him overcome unfair allegations.

This kind of fraud did not occur in the fifth district only. In 1989, some Ecologist candidates lodged a complaint for electoral fraud in the 13th, the 19th, and the 20th districts.

In 1996, Pierre Aidenbaum, the recently elected Socialist mayor of the third district, discovered files of voters with their political opinions saved on a hard drive.

There are property scandals, too. Jean Tiberi and former prime minister Alain Juppé provided their children with council flats. But in Paris, it is rare to find public sector housing, the rents of which are lower and for which there is much demand, since rents are very high in the capital. Obtaining such a flat is a privilege that has been given to politicians' relatives or as a reward to people who vote for the right-wing municipal majority.

Appointments to administrative posts are not open to public scrutiny, since Tiberi's friends are favoured; and the allocation of public works also needs more public accountability. The RPR right-wing party that has ruled Paris since 1977 is suspected of being financed by false accounting, not only in Paris, but also at a national level.

Therefore many people, not only right- and left-wing politicians but ordinary citizens, want more democracy. Jacques Toubon, a leading member of the right-wing majority, is opposed to Mr. Tiberi. In April, he led a breakaway group of right-wing councillors, who no longer support the mayor.

Parisians would like to change this political state of affairs. Paris, traditionally a right-wing city, is turning left. Socialist politicians won nine constituencies out of 21 in the general election in June 1997. According to opinion polls, 46 percent of Parisians would favour a left-wing mayor.

But these political scandals do not only affect the capital, they have an impact on the country as a whole. The former mayor of Paris, who ran the city from 1977 to 1995, is the present French president, Jacques Chirac, and many accuse him of being responsible for this disastrous situation.



By
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PARIS



The passion of Sister Benedicte

In the women's prison at Fleury Mérogis, a group of nuns devote their whole lives to the prisoners.

The four heavy iron gates of Fleury Mérogis close behind Sister Benedicte. At the far end of the corridor, people are stirring. The sisters are about to arrive and classes will begin. Every morning for 25 years, Sister Benedicte has been going to the central block of the prison. She is 52 years old and teaches computer science. She undertook to assist prisoners during her first years in her religious order and first spent four months in Rennes jail in Brittany.

"Working in prison is a vocation, a passion," says Sister Benedicte. The nine Sisters provide humane and psychological help. They live 50 meters from the prison and are always present. The Sisters give classes all day and are in charge of the infirmary and linen room. The rest of their time is spent in prayer or in community life.

Eight women under 30 attend the computer science class. Sister Benedicte assists them and advises them. Among the 350 inmates of Fleury Mérogis, 13 are minors and the majority are aged between 18 and 30.

Sister Benedicte is particularly strict about punctuality and regular attendance at classes.

Her aim is to give prisoners a taste for work, and she wants them to adopt a regular timetable to help them readjust to life outside.

Moreover, attending computer science classes allows the women to earn money (2 dollars/hour) so they can

pay for television (10 dollars/week) and cigarettes.

The main advantage for the prisoners is that the Sisters are not prison officers. The women can trust the nuns, who will never betray their professional code by divulging any secrets they may hear.

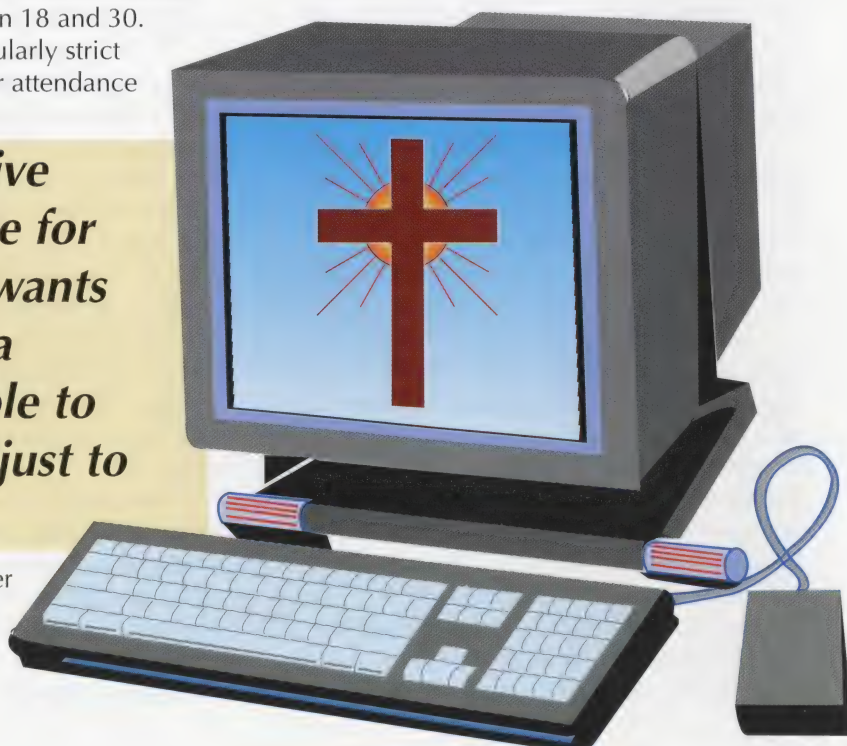
"Sometimes, relationships are particularly difficult, but inmates know that we never talk to the judge," says Sister Benedicte. So, the women have no hostility against the sister, although the latter wear uniforms. At worst, prisoners are indifferent to them.

Nevertheless, Sister Benedicte says she had her doubts 15 years ago, because she met "the darker side of humanity." The nuns are working close to people who are very fragile and who often subsequently reoffend.

But today, Sister Benedicte feels hopeful again. She is convinced it is always possible to get out of a difficult situation, including jail. And she is overjoyed when a former prisoner sends her a letter to describe her new situation, her husband and her daughter.



By
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Polluted air chokes Paris

Wandering through Paris, you may come across strange flies pedaling along. Don't be afraid, Mars hasn't attacked. You're just in front of some Parisian riding a bicycle wearing a mask and some glasses to protect their face from pollution.

Paris is certainly a busy, bubbling city, but it often bubbles away under a lid of "smog" like other big cities like Los Angeles or Athens.

The industrial pollution, which predominated 20 years ago, has significantly decreased thanks to nuclear energy and natural gas, but car pollution has kept worsening during the past few years. In one decade, the traffic jams in Paris have increased by 400 percent!

Fuel oil for central heating is the other big source of pollution in Paris. The damage is considerable. Financially speaking, the assessed cost of the effects of pollution in Ile-de-France varies between 2.8 and 8.6 billion francs a year. As far as health is concerned, pollution is worth worrying about.

And it's no use dressing up as a fly. According to the experts, the masks' efficiency is highly doubtful as these masks can only stop big particles, which are the least dangerous ones, and they can't protect you against diesel and gas particles, the most noxious ones.

This harmfulness has been confirmed by a report carried out by the Health Observatory of Ile-de-France and published last January. This report shows objective links between atmospheric pollution and health problems. The different "peaks" of pollution registered in the Paris area between 1991 and 1995 have increased mortality due to breathing troubles by 8 percent. Consequently, people have

begun to be aware of the seriousness of the situation. According to the Research center for the study and the observation of living conditions in France (CREDOC), 87 percent of motorists agree to leave their car at home on days of very high pollution and alternative solutions have gained ground over the last two years. For example, since Paris began to build cycle tracks, moving around by bicycle has increased by 5 percent.

The authorities have also woken up to the worsening of pollution, especially since the publication of the health report in January. Paris police headquarters has strengthened anti-pollution checks on vehicles. And when atmospheric pollution reaches a critical level, the Ministry of the Environment can now impose an "alternate traffic" system according to which only half of Parisian motorists can drive, depending if their registration plate is even or odd. The last time it was enforced was on Oct. 1, 1997, when 800,000 vehicles remained in garages in Paris and 22 suburban towns. People played the game willingly, pleased to be able to breathe cleaner air. This experience proved that we could divide traffic jams by four when cutting down the traffic by 10 percent.

Last February, the minister of the environment, Dominique Voynet, set out a plan to combat atmospheric pollution. Mrs. Voynet, who belongs to the ecology party called "Les Verts," has introduced a step close to her heart: "the green sticker." This "sticker" is only for less polluting cars and exempts them from driving restrictions in case of high pollution. It will be introduced next August for one-third of the vehicles on the road.

Moreover, Mrs. Voynet's plan launches a new anti-pollution weapon: "an ecology tax." This tax system entitles drivers to deduct the VAT on electric or gas-run vehicles. But it remains a timid proposal. Taxes on diesel oil won't increase whereas diesel is the most noxious fuel for health. Pollution remains a highly politically sensitive subject.



By
**Isabelle
Barré**
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Paris: Brushing up for the World Cup

As the World Cup unfolds, the capital has launched a campaign to remind Parisians a thing or two about hospitality.

"Bienvenue à Paris." With 300,000 soccer fans expected and world-wide media

coverage (10,000 journalists will attend), organizers are eager to ensure that tourists have a good time inside as well as outside the stadium during the 16th World Cup.

So where's the party? On June 9, four

thematic parades walked the streets and converged on the Place de la Concorde, which is modestly referred to here as the most beautiful square in the world, for a big show. 3,500 dancers, singers, actors, roller skaters, and acrobats as well as 2,500 athletes participated. On July 10, the Three Tenors (Carreras, Pavarotti, and Domingo) will give a concert on the Champ-de-Mars, the park at the foot of the Eiffel Tower.

Between these two opening and closing dates, City Hall is bragging about five "animation poles." This enticing description refers to five giant screens displayed around the city at the foot of which there'll be more singing, acting, and dancing. This promises to be less polished than the two events mentioned above as young bands, theater troupes, and artists are invited to join.

For those who didn't manage to get tickets to the Saint-Denis Stadium-le stade de France, which was built especially for the soccer Cup and can hold 80,000 spectators, they can always bring a deck chair and Kronenbourg (the French equivalent of the Budweiser) and watch the games live on screen.

Also on the agenda are various events

which attempt to link typical French icons to the soccer spirit. Among these, Yves Saint-Laurent is organizing an haute couture fashion show in the Stadium on July 10. The three hundred models will not be wearing Footix (the World Cup mascot) costumes, but outfits created by the fashion designer over the last 40 years.

Besides preparing these events, organizers have launched a campaign to ensure that Parisians will get into the "World Cup Spirit" and give a warm welcome to visitors. In order to make sure everyone in Paris gets the message, no fewer than 1,900 billboards have been put up, portraying smiling Frenchmen and Frenchwomen (the garçon de café, the taxi driver, the concierge, the hotel owner....) with the inscription: "On June 10th we're greeting a guest of honor: the world."

In order to avoid any temptation to milk tourists during their visit, the tourism secretary has introduced a special labeling system. Hotels which haven't increased their rates during the soccer Cup will put up a sticker reading "blue price." But this isn't an obligation, and according to a study published by a French consumers' magazine, the average hotel rate in the Paris region will increase by 58 percent from the beginning of June to the beginning of July.

Some 20,000 restaurants, bars, shops, and taxis will also put up a "Welcome to Paris" sticker, meaning that they have signed a special charter: that they guarantee a warm welcome and can dispatch information about the World Cup program.

There is no labeling system planned for friendly Parisians, but tourists may rest assured that everyone here will be on their best behavior.



By
**Sandy
Dauphin**
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PARIS





France is playing host to one of the biggest sports events of the end of this century: the 1998 World Soccer Cup. But some "diehards" have started to organize a passive resistance. Most of them, not surprisingly, are women. Not that they hate soccer, they simply don't care about it.

According to an Ipsos/Galeries Lafayette poll (GL is a famous Parisian department store), the World Cup leaves 70 percent of French women unmoved. Only 8 percent of them fear it, and about a fifth were looking forward to the Scotland-Brazil opening match on June 10.

For those already bored with the front-page stories about players, stadiums, or team preparation, the worst is yet to come.

"We realized one day with a colleague that 64 matches in a month [from June 10 to July 12] makes two games a day, not to mention the media coverage. I'm sure they will put soccer even in recipes," explains Laurent Terrisse.

Even if he likes the sport, it seemed too much for him. So, he has decided to look for some 0% soccer-guaranteed festivities. The association "La Coupe est pleine" (The Cup is full) was born.

It lists places where Footix [the World Cup mascot] will simply be banned. Restaurants and bars will be granted a sticker "Soccer free zone," where it will be possible to have a beer or smoke a cigarette without a TV set screaming "a fantastic goal for Brazil just before halftime."

Members who subscribed for a 50F (\$8) fee received at the beginning of June an alternative program to avoid the Mondial. For the moment, among the 250 subscribers, two thirds are men. Maybe a new version of French flair to meet women?

Restaurants and bars will be granted a sticker "Soccer free zone," where it will be possible to have a beer or smoke a cigarette without a TV set screaming "a fantastic goal for Brazil just before halftime."

Not everyone is interested in the World Cup

But, judging by the first events being organized, men might well be disappointed. Not only are they "soccer free," but many of them are "women only," such as the dinner parties (between girls)

organized by the prestigious Relais et Château. During the World Cup, if four women come to eat in one of the 100 restaurants listed (among them, Loiseau), one of the meals will be free. The



guests will also be awarded a special gift, ranging from a chef-guided tour around the kitchen, a bottle of champagne, or even free plane trips.

"We launched this operation because many of our foreign customers will not come this year, fearing the disturbances caused by the World Cup," says Maryse Masse, who is in charge of the event. "And it is aimed at women who love good food. They will be able to enjoy fine cuisine at an affordable price." And men? "Each restaurant will have its own policy."

Don't expect such laxity during the Chippendales shows that will be touring all around the country in June. If you are a man, you will not be allowed to enter the theater where six hunks will be dancing, while soccer players are on the field. But Bénédicte, who is supervising the show, is not worried: "A lot of men have been calling for the moment. But they only want to book tickets for their girlfriends." Aren't they sweet?



By
**Alexander
Ifi**
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PARIS



Avignon festival showcases French theatre

The "Festival d'Avignon" celebrated its 50th birthday in the summer of 1997. Bernard Faivre d'Arcier, its artistic director, has been successfully running it for many of its 50 years.

"La Cour d'honneur du Palais des Papes" — the court of honour in front of the papal palace — became the most beautiful theatre in the world in 1947. When the festival was founded, famous names of the French theatre performed there and it was the heyday of the TNP (Théâtre National Populaire), and above all Jean Vilar, the famous actor and theatre director. The festival quickly rose to be the most prestigious theatrical event in the country. Theatre fans now flock to Jean Vilar's creation in the City of Popes.

During its half century, Avignon has been the research laboratory of the arts and drama with its theatrical, choreographic, and musical events.

It is necessary to distinguish between the two parts of the festival: the "In" and the "Off," official productions and the young newcomers, or fringe theatre. For the "Off" section, there is a real organisation now. In 1982, the "Avignon Public Off" association was created. This refuses to preselect shows and is in contrast with the "In" section of established productions and actors known to theatrical society.

For the young companies, the "Off" is an introduction to the profession: learning how to act, how to manage a budget, how to organize the troupe's work. And the older companies go to perform in Avignon because they have the opportunity to put on their show for a three-week run. This is impossible anywhere else as seats are too expensive.

In front of the Popes' palace, "Avignon Public Off" sets up its headquarters and sells a membership card which offers 30 percent reductions for the shows. 16,000 spectators bought them in 1994, compared with 100,000 "In" tickets sold.

On average, each member attends one play during the festival and 40 shifts produce 40 shows — theatre, dance and music — during the

four weeks. All are competing during the festival to attract promoters for future engagements: famous artists, young actors, and the wannabes of the Court of honour. Then, there are street shows: musicians, performers in costume, clowns....

But for the "In" and the "Off," most of the plays are specially written for the festival. For example, Olivier Py, a 32-year-old director, created in 1995 "The Servant," a spectacular show lasting for 24 hours. Since 1988, Py has staged 10 shows, and last year, one on the mythical stage of Avignon, the Court of honour of the Papal Palace. This playwright has devoted the last 10 years to a revival of the French language. This actor studied in the best drama schools ("La Rue Blanche" and "Le Conservatoire"). He's also director of the independent drama company, "L'Inconvénient des boutures." Py is the creator of a new kind of theatre.

There are 400 "Off" companies. In 1997, there were 123 shows, without counting the 500 events of the "Off." There are 2,500 artists from the "In" and the "Off" and 160 stage managers working for the "In" productions.

Except for the three permanent theaters in Avignon, all the premises must be equipped each year. The festival signed a convention with theaters throughout the country which close during the summer, and some are dismantled and brought to Avignon. In 1997, the festival budget was 45 million francs (\$9 million) and the city welcomed 120,000 theatergoers in the first 15 days.

The Public Off association drew up a balance-sheet of the 1997 festival. They sold 400,000 tickets for 480 shows in 91 venues — a total of 850,000 seats. According to the city council, the economic spin-off is 86 million francs (\$17.2 million) for a town of 87,000 inhabitants. That is 3 francs (\$0.60) for each franc invested (\$0.20).

Many tourists come each summer for the festival. The town's inhabitants and businesses take advantage of the event. The inhabitants rent out their homes for large sums, the hotels increase their prices and have a full house every night. The taxis double their charges.

In 2000, Avignon will be the European cultural capital. The festival has reached a dimension which has made it a gigantic market of the dramatic arts.



By
Audrey Crespo
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Parisian 'Bouquinists' love old books they sell

He is sitting on the embankment, near his green box, crammed with second-hand books. When he isn't staring at the Seine, just behind the box, he looks attentively at passersby and lets the time go by. He is a "bouquinist" — a second-hand bookseller, one of the 250 in Paris.

They work mostly around the "Pont Neuf," next to "Notre Dame." They aren't like other shopkeepers. This profession is a love story.

"Bouquinists" can't earn a living on book sales. They must be keen on old books, magazines, old prints, etchings. Anyway, they aren't allowed to sell brand new books.

They first appeared in the XVIth century.

"Bouquin" means "an old, not very worthwhile book." "Bouquinists" were only just tolerated. Most of them were former peddlers — hawkers who sold almanacs and religious books. Governments didn't like them, because it was thought they spread subversive ideas. And they were in competition with the Parisian

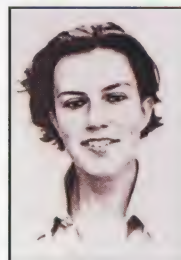
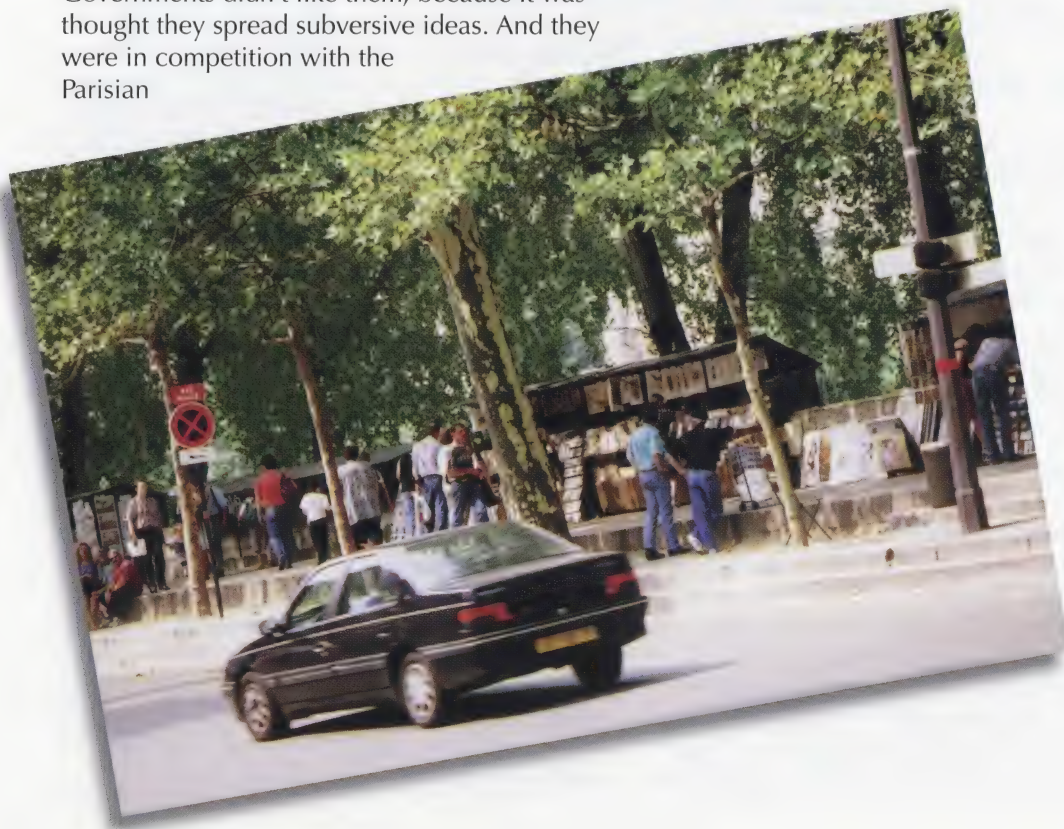
booksellers. So they were banned at the beginning of the XVIIth century. But they reappeared a few years later.

Up to the XIXth century, bouquinists used to take their display boxes back home. Most of them lived in the neighborhood though nowadays they can't afford to live in the center of Paris. During the German occupation, bouquinists were strictly forbidden to sell any

English books or magazines. However, it was a golden age for the profession, because Parisians had no other distractions than books, movies, and the theater. The Germans decided the size of the boxes should be reduced from 10 to 8 meters long, the current size.

The new rules require the bouquinists to work at least four days a week. Most of their clients are collectors or regular customers who make up 60 percent of the clientèle.

During the German occupation, bouquinists were strictly forbidden to sell any English books or magazines.



By
Dorothee
Cochard

Centre de
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des Journalistes
PARIS



These current times

Our daily lives are ruled by fear of waiting, but delays are getting shorter in everyday activities

Translated by Aileen Gronewold

Urgency is becoming less common in our time. It invades our lives, but we now have resources to resolve the smallest problems of daily life.

"A basket for two with croissants, coffee or hot chocolate, and, if you wish, flowers and a newspaper, 88 francs for two people, delivered in 40 minutes to the foot of your bed."

Croissant Bonh'heur appeals to the taste of modern man who, afraid he might miss something, looks to appease his every desire, no matter how superfluous, with the least waiting.

This emergency service of breakfast in bed comes to the aid of those who find themselves short of provisions or the lazy ones for whom a trip to the bakery on Sunday morning would be an ordeal.

And if the range of our desires is particularly wide, the field of home services is likewise wide: for those who like to take a drink, in less than 30 minutes Allo Apero delivers alcohol, soft drinks, cookies, and ice for an impromptu cocktail.

For those who want to express their love, Le Jardin Saint-Honore' whips up all kinds of floral arrangements in less than an hour. And for those who want to be available every moment, Rent A Cell Express rents portable telephones by the day, delivered to your home in half an hour.

Food remains the classic realm of home delivery. Beyond the ever-eternal pizzas that have made a fortune for American pizzerias like Pizza Hut and Domino's, our modern man can quickly obtain couscous, *paella*, a dozen oysters, *fois gras*, salmon, or caviar, usually in

less than an hour.

But beyond food, today everything can be obtained from home: in two hours Allo BD delivers every kind of comic book while Allo K7 delivers videos in less than 35 minutes.

Other home services have adapted to the urgency of our frenetic desires as well: in less than two hours Allo Maman Poule furnishes a babysitter. No clean shirt? Parenthese does the laundry in your home in less than two hours. In short, modern man can have it all at home, from a quartet that comes to sing at your home like ancient troubadours to a delivery person dressed as a stork who comes to the maternity

ward to leave a basket with a stuffed animal, a bib, and champagne.

But this sense of urgency extends beyond contingencies at home. In every aspect of daily life, delays are curtailed. Modern man is so pressed, it seems, that he cannot endure any loss of time.

An innovation in Neuilly has put an end to long lines of waiting at cash registers in supermarkets: a bar-

code system allows customers to check out quickly by themselves.

The RATP is currently testing a new ticket system that will allow passengers to board the metro more quickly. It works by means of a small electronic box that passengers can keep in their pockets, allowing direct access through the gates. And all banks now offer account consultation services at home for every imaginable transaction.

When will we have mail by telephone to avoid waiting in line or teletransportation to go from one end of Paris to the other to avoid traffic jams on the highways around the city?

Croissant Bonh'heur appeals to the taste of modern man who, afraid he might miss something, looks to appease his every desire, no matter how superfluous, with the least waiting.



By
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Fleeting love

Gilles, a plumber, is on call day and night. His clients can hide none of their secrets from him

Translated by Aileen Gronewold

"The door opens. She comes to the door in her nightgown and leads me to the bathroom. I look under the sink. When I raise my head she is bent over, too, and I see her bosom. She sees that I see; she smiles." He continues, eyes sparkling. "I assure you, I tell her she must not misunderstand me. I am a plumber. I am there to fix the leak in her bathroom and not for anything else."

Gilles, a 26-year-old plumber-electrician-locksmith, has many such stories to tell.

"But of course, it's not like in the movies, because there's no music in the background," he says. "It can be amusing, but all the same, it's a bit disconcerting, especially since I am married."

With a bushy brown beard and a hearty potbelly, Gilles will tell you himself he's no Leonardo di Caprio. However, he likes to imagine himself a victim of a certain amount of harassment from the young, or not-so-young, lonely women he comes to help.

The emergency calls he gets range from gushing water, to electrical failure, to locked doors. The most difficult part of these cases is getting paid.

"When they are in trouble, people are ready to pay any price," Gilles said. "You arrive and are received like the Messiah. Where the situation gets sticky is when the work is done and it's time to pay the bill."

Gilles tells of one day when all the drain pipes in an apartment building were draining into the residence of a doctor on the second floor.

"People can be lousy," he said. "You tell them in no uncertain terms not to flush, you tell them why, but they just don't care. Frankly, this job teaches you a lot about human nature."

After completing the repair, Gilles had to threaten to disconnect the pipe he had just

repaired in order to receive payment.

Gilles went into business for himself at an early age. Trained as an electrician, he went into stores and offered to replace all their burned out bulbs for 40 francs. In this way he built a clientele little by little.

Then he learned plumbing and the locksmith trade, because "in this business you

have to be versatile."

Thus with tools and a small truck he tracks all over Paris, from construction sites to homes, making more or less urgent repairs.

He was even able to employ two people last

year. His wife helps him write estimates and receive calls.

"I have no private life," Gilles said. "I have to be on call Saturday evening, during the night, on Sunday — it doesn't matter when. Because I am self-employed, I had better go."

Gilles has encountered some bizarre and astonishing people. He recalls one repair job in the wealthiest area of Paris at the home of an Egyptian princess who made unwelcome advances.

"To me, she was nothing but a frumpy old lady who smelled of perspiration," he said.

And then there was the slightly deranged woman, about 50 years old, who lived in a virtual doll house. Gilles had to work in the middle of miniature dishes and fragile dolls, to the great anxiety of the woman who viewed him as a bull in a china closet.

Gilles complains that he doesn't have a private life, but his job also forces him to intrude on the privacy of his clients.

"Of course, I try not to pay much attention," he said. "The mess, the trail of socks — it's all the same to me. What bothers me most is the dirtiness, and I must say sometimes I see some frightful things. But then, don't forget that sometimes I am there to unplug a stopped-up toilet. How private can that be?"

"When they are in trouble, people are ready to pay any price,"



By

Marie

Pointurier

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PARIS II



Pressing desire: Paris needs free public bathrooms

Translated by Aileen Gronewold

It's too much! Today you can make soup in three minutes, get your dry cleaning in 30 and eye glasses in 60, yet nothing, absolutely nothing, has been done to prevent the most pressing emergency, the need to go potty. And as God knows, or rather doesn't know, contrary to you and me, when the urge strikes, sometimes you just can't wait.

Of course some will say there are porta-potties for that. But they forget that those potties cost two francs, and at such moments, unfortunately you never have two francs!

What can you do? Run into a café? But in a café, you can't slip in unnoticed. It would be necessary to say, quite clearly, that you only want to go to the bathroom. And one look at the furrowed brow makes it clear that you will need to order something. So then, you potty, you imbibe, and after a little stroll you need to go again. It's called the vicious potty.

If there isn't a café on the street corner, you will doubtless find a McDonald's. As Americanophobic as we can be, we have all blessed the Americans and their McDonald's when we find one at a moment of crisis when we need to relieve our bladder. No one sees, no one knows, and it's free. Let's dare to say it: McDonald's should be declared a public health service.

Unfortunately, rarely are McDonald's open after 11 p.m. So outdoors at night, we find ourselves gripped by the need to go to the bathroom and have nowhere to turn, but we have one meager consolation: this situation is universal.

However, men have an extraordinary advantage. For them, there remains the possibility of relieving themselves by watering the pavement. But be careful! Be very discreet, because there is a law that punishes "the outpouring of urine on public thoroughfares" — 1,200 francs for a little potty.

Consequently, I have a dream that some day we will all be able to potty freely, at no charge, carefully, anonymously, at all hours of the day and night.



By
**Valerie
Cohen**

Institut Français
de Presse
Université
Panthéon - Assas
PARIS II





Providence University: a good place for studying & research

Providence University is a Catholic missionary school located in Shalu, Taichung County, Taiwan. It is built on a hillside and faces Taichung Port; therefore, we can see a good view on a clear day.

There are 10,250 students in Providence University; half of them study in the Institute of Commerce. Recently, our school has gained a great reputation in the field of business.

Providence University has three colleges: Literature, Science, and Commerce. The Literature College has four departments: Chinese Literature, English Literature, Spanish Literature, and Child Welfare. The Department of English Literature is the oldest, because Providence University developed from Providence English Junior College. The Science College is composed of the Food and Nutrition, Applied Chemistry, and Applied Mathematics Departments. Finally, the Commerce College consists of the International Trade, Accounting, Business Administration, Information Administration, and Tourist Departments.

From freshmen to seniors, English is a required course in our school. Teachers especially lay stress on listening and speaking.

Computer science is another subject for every freshman. It is useful not only in the following three years, but also in daily life. The most special courses are studies in the humanities. Our school doesn't want to train scholars; on the contrary, it expects students to care about current events, communicate with people, and take part in artistic activities.

Our school's buildings are parallel. The Commerce Building and the Science Building are on the upper slopes. The library and the offices are lower; there are the Literature Building and the upper part of the Multipurpose Building. A small theater is next to the Literature Building. Every semester, at least one play will be presented there.

Providence University is far away from downtown; as a result, our campus is large, clean, and quiet. Although some say the location is not convenient, a good place for studying and research is more important.



By
Zoey Lu
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TAIWAN





Chinese almanac has influenced society for thousands of years

How do we choose the best day to get engaged, marry, move a house, build a bridge, open a store, hold a funeral, or even travel?

In Taiwan, many people care about the proper date to do the right thing. Therefore, we check out the calendar which has a lot of information not only about the sun, moon, tides, anniversaries, and gods, but also about the seasonal vegetables, fish, and the good or bad times during a day, etc. The Chinese almanac, as we call it, is a kind of calendar.

In China, the earliest calendar was created by the first Emperor, so it is also called "the Emperor-calendar." The time was divided into 24 periods. According to the periods, peasants raised crops and farmed the land, so we also call it "the peasant-calendar."

Millions of Chinese almanacs are published every year in Taiwan; however, few people know it in detail. The Chinese almanac is an annual book of months and days, which shows you what you can and can not do every day.

On one hand, some people wonder why we let the almanac control our daily life in this modern world. We can manage our daily routine by ourselves and we can decide which man we want to marry, so why we should hand over the right of decision to the almanac?

On the other hand, some people definitely believe in picking out a special date for buying or moving a house, repairing temples, seeing a doctor, cleaning the environment, making a contract, or even having a baby. These sound incredible to some people, especially foreigners. Why are they so stubborn to trust a book from thousands of years ago? The main reason is pursuing peace of mind.

Many foreign companies in Taiwan also check out the Chinese almanac when to open

or trade, and when the gods' birthdays are. Nobody is willing to run a chance of failure if they don't follow it. There is an old saying, "When in Rome, do as the Romans do," which shows how important the custom is in Taiwan.

To take another example, in Taiwan, we usually use more than two special days a month to offer some foods and burning papers to honor our gods. We hope the gods would protect us and make the business flourish. These dates are written clearly in the Chinese almanac. Many Taiwanese couples marry on the same day, because the Chinese almanac says the date is suitable. We can see from these examples the importance of the Chinese almanac in our modern Taiwan.

Another point is the 24 periods. The useful and meaningful periods, which were defined from the experiences of ancient people, direct everyone, especially fishermen and farmers. Fishermen can know the seasonal fish, and farmers can plan the crops they should plant. To

represent the changeable climate and different seasons, the 24 periods are separate from the year's 365 days; i.e. there are two periods in a month. It is interesting that every period is matched to the weather. It is said that if the two can not match, this predicts the future.

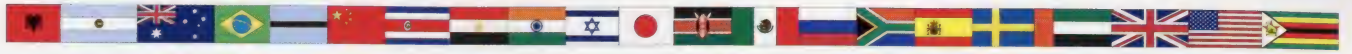
For instance, March 6 or 7 is the "thunder" date. If thunder happens before that date, we will have too much rain that year. On the contrary, if it happens after the thunder date, we won't have enough water to raise crops.

The Chinese almanac was established with rules and it has influenced our society for thousands of years. Every single word and mark are meaningful, which makes it worthy of our thought. Anyway, the Chinese almanac is unique. The most important thing is how to use it wisely in our modern world.

Many foreign companies in Taiwan also check out the Chinese almanac when to open or trade, and when the gods' birthdays are. Nobody is willing to run a chance of failure if they don't follow it.



By
Judy Wei
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TAIWAN



Almanac can provide answers to life's questions

China was an agriculture country in ancient times. Chinese people were very industrious and smart. The farmers could protect the crops from natural disasters and have a bumper harvest every year.

There is a lot of valuable knowledge in the almanac. It includes 12 constellations, 24 solar terms, a good time for marriage or funerals, and many health tips. It is good for you to read, because that knowledge is the experiences our ancestors had and has been retained until today. We often meet many troubles in our life. Maybe those questions are not big, but you may not know how to solve them. If you used the almanac, you will feel it is so easy to solve the questions.

Everyone's home has an almanac. Perhaps the boss, a friend, or your chief executive gives you an almanac. Chinese are a race who prize feelings very much. We often give our friends and relatives gifts for Chinese New Year. It is our habit when we visit friends and relatives because Chinese people consider that giving gifts is polite when we visit others. Many people consider that giving an almanac to others may be useful, because there is a lot of knowledge in an almanac.

Taiwan is a very modern society, so you will feel everyone is busy and nervous every day. New information is discovered and if you do not accept it, you will have a bad life. Although new information appears every day, many things also need to be solved by the almanac.

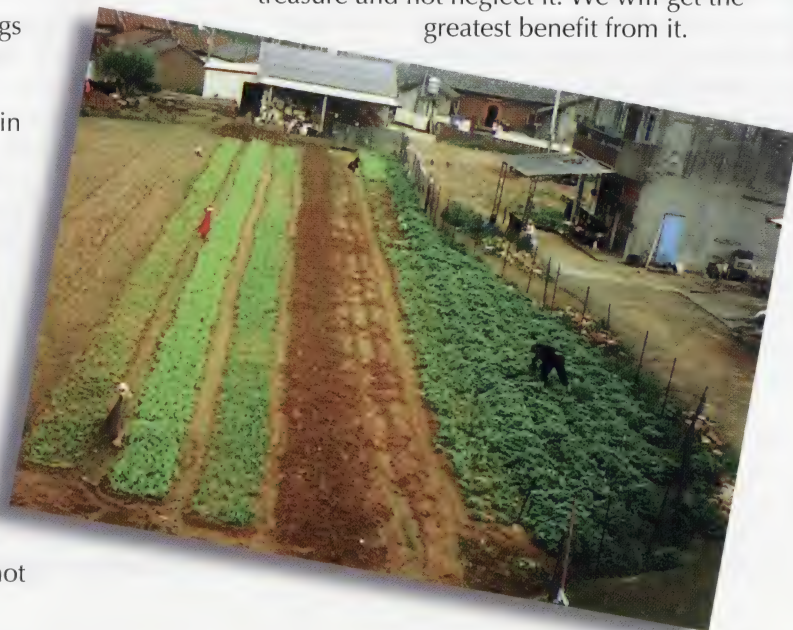
In Chinese customs, July in the lunar calendar is unsuitable to marry. This month is special in our tradition, because lots of ghosts will be set free from inferno. Chinese people consider that this month is unsuitable for any actions. It is important for us to choose a good day to marry. Parents want to choose a good day, so they must look in the almanac carefully. If you do not

choose a good day, maybe the couple will easily quarrel with each other, or can not get a healthy baby.

It also teaches us how to tell our fortune, but sometimes it is not exact. On the back cover of the almanac, it also introduces some foods you can not eat together. If you eat them together, you may poison easily. We also can look up the deity's birthday. Maybe it is a superstition to Chinese people, but after all, this custom was passed down from our ancestors until today.

Do you believe in fortune? No matter if you believe or not, you may feel interested in it. The almanac records everyone's fortune yearly. Perhaps you may have unlucky times in certain months, so you can find your unlucky day. Therefore, you must be careful when you drive or do anything, lest you hurt yourself or even lose your life.

In nature, many things have their laws and you can find them easily. These laws make this world more wonderful and colorful. Our great ancestors found these laws and rules. This book is their wisdom, and we can know our culture is good. Although science and technology have made great progress now, there are many unexpected questions we need to solve. Therefore, we also need their experience to solve these questions, and we must believe it deeply. In brief, we must prize our greatest treasure and not neglect it. We will get the greatest benefit from it.



By
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The 12 signs of the Chinese zodiac

Everyone has his or her own zodiac sign. To represent personal zodiac by 12 signs has been done for 2,000 years in China. Now, let us examine the person's character according to these 12 zodiac signs.

The mouse is the first. We think that people born in the year of the mouse are candid, honest, and optimistic. They are hard workers, and they live a frugal life. Although their expression may be silent, they get excited easily. However, they can control themselves.

The ox is the second.

People born in the year of the ox are staid, and they can be trusted by anyone, including authorities and leaders. They are patient and diligent workers. They are very obstinate, so it is difficult to change their point of view.

The tiger is the third. People born in the year of the tiger are brave and fierce. They take risks and have

strong minds. Their vitality makes them optimistic about life. However, they do not change their mind readily.

The rabbit is the fourth. People born in the year of the rabbit like a peaceful and silent environment. They are very secretive. Besides, they like art very much and have good judgment. The impressions they give us is that they are silent. Actually, they have strong minds and good self-confidence.

The dragon is the fifth. People born in the year of the dragon are devoted to their parents. They have clear goals. Their personality is frank, and they never tell lies. They are very candid: you can know them as easily as reading a book. Their lively enthusiasm is like the fire that gushes from a dragon.

The snake is the sixth. People born in the year of the snake are bright, with a high intelligence quotient. They have an innate ability to study, and like to listen to music and read books. This can help them become good businessmen.

The horse is the seventh. People born in the year of the horse have quick minds. They are good at speaking. However, their changeable personality will make their temper irritable. They can control a scene easily, they like to take part in merriment, and they always have many friends.

The sheep is the eighth. We think that people born in the year of the sheep have docile personalities. They are honest and kind. However, they are easily affected by others' unfortunate experiences. When they are interested in something, they will use any way to achieve their goals.

The monkey is the ninth. People born in the year of the monkey can solve intricate problems with a calm brain. They are clever, and they can change their mind to follow a situation. Therefore, they always win. They have a strong sense of superiority. They are vain and do not care about others.

The chicken is the 10th. People born in the year of the chicken can be separated into two groups. One is people who like to talk, but have a bad temper. The other group has good ability to observe people. Both of them are not easy to get along with. However, they are good at managing money. For this reason, they often manage households.

The dog is the 11th. People born in the year of the dog have a sense of justice. Their attitude to work is diligent and dependable. Their speaking is frank. They can make correct decisions about everyone.

The last one is the pig. People born in the year of the pig are honest. They take pride in the result of their hard work. They care about their looks a lot. They are cavalier, and they can help others. However, they believe other people too readily. For this reason, they will be cheated easily.

Whatever your sign, your character maybe does not tally with the above-listed characteristics. However, the zodiac signs have circulated over 2,000 years in China. Therefore, their characteristics may have some truth. Whether or not you believe them, you will find fun in them.



By
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Legends about the origin of the zodiac

China is a traditional country and it reserves many cultures. Among those cultures, the Chinese zodiac has great effects on the people in Taiwan. In fact, it is so special that it affects our living even now.

The zodiac in the East is similar to the constellations in the West. The signs are the mouse, ox, tiger, rabbit, dragon, snake, horse, goat, monkey, rooster, dog, and pig.

It is said that the zodiac matches our traditional lunar calendar. However, there are many interesting legends about the origins of the zodiac, and the following two stories are the most famous.

Long, long ago, god wanted to choose 12 animals to represent 12 years in a circle. Then, he announced the news to the animals in a forest and said, "The first 12 animals that come to me tomorrow will be selected." Every animal hoped that he could be chosen, so they prepared everything well in order to win the race. The mouse said, "I am so small and I can't run fast. How can I defeat the others?" Finally, he got a good idea. He thought the ox was so strong that he would win the race. Therefore, the mouse ran into the ox's ear without being noticed, and hoped the ox would take him to the god's place. Early on the second morning, the honest ox set out and ran as fast as he could. He ran through a marsh and a river and climbed mountains with the mouse sitting comfortably inside his ear. When the ox was near the god's place, the mouse suddenly jumped out and fell on the finish line exactly. Therefore, he won the first prize without expending any perspiration. The old poor ox had done his best, but he only got the second prize. After the ox, tiger, rabbit, dragon, snake, horse, goat, monkey, rooster, dog, and pig came, in that order. These 12 animals make up the zodiac.

Another legend says that the cat and the mouse were good friends, and they had an appointment to go to the god. At midnight, the

mouse woke up. He was afraid that the cat would run faster than he, so he departed stealthily. Even after he arrived at the god's place, the cat still slept. On the afternoon of the second day, the stupid cat woke up. Although he did his best to run, he was too late. There were already 12 animals when he came there. For this reason, the cat hated the mouse, and he has always tried to catch and eat him ever since.

Everyone has his own sign of the zodiac, and many people say that if a person is born in the year of a certain animal, he or she is like that animal. Thus, we often use the zodiac to analyze our character in China. For example, people born in the year of the mouse always smile to others, and are wise and resolute. When they meet difficulties, they often do their best to solve them. Therefore, they are good leaders in our society. The ox: because they seek balance, they are skilled in taking care of their bodies and minds. The tiger: they have surpassing courage, and they never give up unsuccessful things. The rabbit: they would stay home to do something rather than waste their life outside. The dragon: they are always filled with confidence and vitality. The snake: because they are full of nobility and mystery, they are very sexy.

The horse: it is my sign, and I am just like the description. Although there is much competition in life, they can deal with it calmly. The goat: their expressions are very moderate, and they force themselves to get the order from confused things. The monkey: they are good communicators and they can solve many problems satisfactorily by themselves. The rooster: they always have many ideas to attract other's notice. Nobody feels they are artificial, because they are so honest. The dog: they are faithful to their bosses and jobs. I think that it is worth praising. The pig: being frank and candid are their best qualities.

In the Chinese zodiac, all animals are wise. No animal of the zodiac is considered dumb or ugly. Therefore, if we belong to the year of the mouse or the pig, we shouldn't feel sad or embarrassed. We should seek out those animals' cute aspects.



By
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Dragon Boat Festival unites all Chinese hearts

The Dragon Boat Festival falls on the fifth day of the fifth lunar month during the change of spring and summer. The most important activity in this festival is the Dragon Boat Festival races.

They are done in memory of patriotic poet, Ch'u Yuan, who committed suicide after being exiled by his king. Thousands of years ago, Ch'u Yuan was an official of the state of Ch'u. Because of his patriotism and passion, Ch'u Yuan always admonished the Ch'u king. The profligate king, however, heard only calumny and sent Ch'u Yuan far away. Ch'u Yuan was extremely melancholy, so he jumped into the Mi-lo River to end his life. The Ch'u people who heard of this tragedy all rowed their boats to save Ch'u Yuan as soon as they could.

Now every year in Taiwan, Dragon Boat races are held on the Don-shan River in Ilan, the Keelung River in Taipei, and the Love River in Kaohsiung. The races in Ilan are the most famous internationally among the three. The teams would be composed of male or female; they come from schools, companies, or governmental officials.

During the races a large audience cheers on their favorite teams and eats delicious tsung-tzu, a traditional food made of cooked rice and wrapped in bamboo leaves. They can be divided into two kinds: the salt and the sweet. The salt implies meat, yolk, and Chinese mushroom; on the other hand, the sweet tsung-tzu is quite different. Because the makers put some alkalis in the process of making the sweet one, it looks like yellow jelly wrapped in bamboo leaves.

Eating tsung-tzu at the Dragon Boat Festival is a tradition to commemorate an event after the death of Ch'u Yuan. After Ch'u Yuan drowned, the Ch'u women were afraid that the hungry fish in the Mi-lo River would eat Ch'u Yuan's body. Therefore they made a lot of tsung-tzu and threw them into the river to feed the fish while their husbands and sons were searching.

The festival is also the time when insects and germs flourish. In ancient times before medicine had developed, parents put sachets around their children's necks to protect their health during the festival. A sachet is a silk pouch stuffed with moxa tips, realgar powder, and cotton. Moxa is a kind of plant; its leaves are the popular Chinese medicine. Realgar is an orange-red mineral that can neutralize poison and kill or drive insects away. Today, besides its practical function, a sachet has become a work of art.

From generation to generation, the Dragon Boat Festival unites all Chinese hearts and keeps us remembering the poet and the humane Ch'u people.

. . .parents put sachets around their children's necks to protect their health during the festival. . .Today a sachet has become a work of art.



By
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Chinese commemorate death of great poet

On May 5 of the Lunar Calendar, we celebrate the Dragon Boat Festival. It is the oldest festival in Chinese history, and it is known as one of the most important. The origin of this festival is in the Hsia dynasty. Nowadays, we eat Chinese dumplings and row dragon boats on this day.

It is said that we celebrate this special festival to memorialize a great person, Qu-Yuan. About 2,000 years ago, there was a country called Chu. The situation in this country was very troublesome. Qu-Yuan worried about the future of his country very much. He always advised his king earnestly and kindly. However, all his suggestions were rejected and the king became impatient with him. Finally, he was exiled from his country. One day, when he heard the news that Chu had been conquered, he was too sad to do anything. On May 5, he jumped into the Mi-Luo River holding a big stone in his arms.

To keep fish from eating Qu-Yuan's body, people cooked rice, wrapped it in leaves, and threw it into the river.

To find his body, they made boats and drew dragons on them. (They believed dragon pictures could help them speed up.) They also sprayed hsiung-huang wine on the river to protect the body from the bites of poisonous bugs. (Hsiung-huang is a red-orange mineral used to prevent bugs. If we mix it with rice wine, then it is called hsiung-huang wine.) From that day on, Chinese people commemorate this faithful official, also a patriotic poet, on May 5 of the Lunar Calendar. This is why we also call this day the Poet Festival.

There are many traditional

customs for us to do on this special day. In the early days, people would put wormwood and cattails on the gate to scare away devils. Women might dress their hair with pomegranate flowers and men would drink hsiung-huang wine. Children should wear a hsiang-bao, a delicate bag with fragrant herbs in it, usually decorated with beautiful embroidery. They do this to keep them safe from any evil spirits or poisonous insects.

As days have passed by, these things have lost their practical meanings, and we do not do them any more. However, by means of these old customs, we can think of old times. Eating the unique food with our family is a kind of reunion celebration. We can watch live transmissions of dragon boat races on TV. By noon, we can set eggs up for fun or store what is called wu-shih water. It is said that if we store water in a bottle exactly at noon on May 5, it will never become turbid. (We can set eggs up and store wu-shih water because the magnetic field is the strongest of the year.) If we do these things with our family, it can not only increase our love for our family members, but we also give a new meaning to the Dragon Boat Festival. It is a day for us to spend with our family.

The Dragon Boat Festival is a special day for Chinese people only. It is a day that corresponds to the Chinese traditional spirit.



By
Yvonne Yeh
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Feng shui can bring us good luck...

Feng shui, according to the ancient legends, is a superstitious practice that tells fortunes by looking at the direction or environmental juxtaposition of a person's house and/or ancestral grave. Mankind, if having such a good environment, we could develop our actual strength and live a joyful life.

In China, feng shui has been commonly regarded as geomancy since 3,000 or 4,000 years ago. In other words, if we built an auspicious house to inhabit and found a lucky grave on earth, we could obtain happiness forever. Many people put much emphasis on it; that is because it can not only bring good luck, but also be a good way to change your fortunes. Therefore, feng shui makes great contributions everywhere, such as China, Japan, every city in Asia, and even in America and Europe.

The cities are full of propitious symbols everywhere. For example, a river is an important place according to feng shui. However, rivers have to be clear. Besides, the power of feng shui in a big park, supermarket, and school is also very strong. Meanwhile, if we can see a sunset in the evening from our house, this location also shows auspicious feng shui.

In my opinion, feng shui in our houses is the most important of all. A house has many parts, such as the entrance, living room, dining room, kitchen, bedroom, bathroom, and garden. According to feng shui, an entrance with flowers, green plants, and good illumination can bring good luck. In this way, it can make us feel very comfortable and put us in a good mood. It is said that the lucky god will come and bring good fortune.

In the living room, we can consider the blue to paint the walls. It can let us have a relaxed feeling. We also can use black furniture and white and blue tablecloths. This not only evokes the atmosphere of the sea, but also lets the living room have a comfortable feeling. Besides this, we can decorate the dining room with natural materials and paintings. Meanwhile, we can hang up some bright bath towels in the bathroom to bring

luck. Finally, to decorate a garden with flowers is a common and an auspicious way.

In our daily life, feng shui is reliable. It can bring us good luck regarding money, health, love, advance, and success. In our house, there are also many things relating to it, such as colors, plants, pictures, objects, furniture, light, and materials. For instance, if furniture matches blue tablecloths and tableware, this is a very beautiful dining room. This stable color has the effect of increasing income. Try to decorate the Western windows with yellow flowers; this way can make our earnings more. Generally speaking, gorgeous things will be better than simple ones.

As to the aspect of promoting health, there are a lot of ways. First, if we want to have a healthy body, we must have balanced and delicious food. Usually, blue causes us to eat less. If we want to hang up some pictures on the wall, please add some red colors. We had better keep the bathroom clean at all times. It also can let us have a healthy mind and body. Then, we can put some flowers and plants in a bright living room. This is also a good way to promote health. Especially, to decorate bedroom walls with some pictures of a couple being in love can maintain the relationship of man and wife like lovers forever.

Moreover, the location also has great influences of feng shui. For instance, the house had better face the south and have its back to the north. In this way, we can avoid being attacked by a north wind. That can let the air of the house be warmer. In addition, the east, west, south, and north each have their own lucky color. They are red, yellow, green, and orange, respectively.

Feng shui is an extensive body of knowledge, relating to every aspect of environment and life. The purpose of introducing it is to make everyone realize how to improve the shortcomings of our surroundings in order to make life more comfortable. In short, if we want to have better luck, we could consult some feng shui books. Perhaps it really can bring good luck to us.



By
Linda Ni
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... Feng shui is a complicated cultural custom

What's feng shui? Feng shui is a mystical practice that claims to tell fortunes by looking at the direction of a person's house or ancestral grave. It is ancient knowledge from China. It is widely known, but what is it, after all?

I think there are many issues of a wide variety. Someone says feng shui is seeing a grave exactly, and someone says it is geography, too.

Feng shui is a very complicated cultural custom, and it is based on geographical knowledge. It absorbs ancient philosophical thinking, ethical principles, aesthetics, astronomy, psychology, geography, and so on. Finally, it forms a complicated theory and skill.

Originally, it was a skill used in finding land and looking for a place in which people can live. For example, it is better that the front door must face south, and the back door must face north. In other words, it is a way to find where the house should be situated and where the doors should be placed. In addition, Chinese tradition advocates people and nature complementing each other; therefore, people and nature should mix together.

Feng shui sprouted in 1122 B.C., when *The Book of Songs* established its foundations. In the Tang dynasty, the concept of feng shui spread from China to the West. Before the Han dynasty (202 B.C.), feng shui was merely common knowledge. However, after many years' changes, it gradually became metaphysics. Afterwards, because all the past dynasties used different languages and diverse explication, feng shui became more complicated. Even now, feng shui is still mystical theory, and its opinions are widely divided.

It is not a simple custom, nor a simple science, nor a simple superstition; rather, it is a kind of thought that includes custom, science, and superstition. The main content of feng shui

is learning about the environment. Its subjects include residence, palaces, Buddhist monasteries, villages, cities, etc.

Feng shui can be classified into forms and methods. "Forms" indicate big conditions, such as shapes, terrain, or the swiftness of a river's current, etc. "Methods" indicate small conditions, such as directions of houses, doors, furnishings, etc. feng shui is an evaluation system for finding buildings and auspicious land. It can't simply be called superstition or science by western ideas. If people need a house, the important thing is to live in a lucky place. This is an idea that Chinese have always had since several thousand years ago.

In ancient agricultural society, people believed a dining table's seat affected a family's

clothes and food. The site of the bed could affect a husband and wife's feeling. If trees didn't grow in front of the door, this could impair the health of a family. An expectant mother had better not move heavy things, because it could make her vomit and miscarriage. It should place a mirror above the front door, and it can get

Feng shui is old, and science is new. Ancient matters and modern ideas sometimes can't coexist, but sometimes they can blend harmoniously.

rid of some bad things. The office of government officials must have green trees. The arrangement of a dwelling must be in an oblong or a square, and the arrangement of an office must be in a square. All the above-mentioned ways are feng shui methods.

Because most feng shui lacks exact data even today, it can't gain acceptance in academic circles. feng shui is old, and science is new. Ancient matters and modern ideas sometimes can't coexist, but sometimes they can blend harmoniously.

Feng shui is very worthy of mention. We should try to take advantage of the science and break superstition; moreover, we can give it scientific knowledge and become a better method.



By
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Funerals are an elaborate custom . . .

It said men were immortal at first. One day, God asked a man and a snake to race. While they were racing, the man met a woman and stopped to chat with her. The snake was the first one to arrive where God lived. As a result, the snake became immortal, but the man would have to die. In fact, men will die when they are old.

Death is same for all of us; however, the attitude toward the dead and funerals is different in each country. Funerals are the most elaborate custom in Taiwan because people believe that a man will shelter his descendants when he dies. To make the dead feel content, they usually hold many rites. Therefore, people in Taiwan think that funerals are important.

In Taiwan, a patient's family members will move him to the living room when he is on the verge of death. The patient will know his time of death and give his dying instructions to them when they put his grave clothes, socks, and shoes on him. It is said that the person before he dies will see ghosts who are going to bring him to hell.

The family members must be quiet when he dies so that the dead can leave the world easily. They will ask a Taoist priest to hold a grand service by offering sacrifices with countless delicious foods. If they are Buddhist disciples, the foods must be vegetarian.

When the man dies, his family members put him into a coffin at the proper time. The coffin is filled with paper clothes and money which can be used to bribe the ghosts in hell.

People say that the dead will become a mummy if a cat jumps over the coffin; therefore, the family members of the dead must keep night watch until the dead is buried.

Also, they have to wear white or black mourning clothes. The sons of the dead can't

have haircuts or shave their beards. Moreover, they must eat a vegetarian diet for several months at least until they hold a funeral procession. Usually, an expert will choose a proper day to bury the dead.

On a proper day, the coffin is moved to the graveyard, after holding a ceremony which takes a long time. One daughter of the dead must hold his picture in both hands. The friends and relatives of the dead must go to the graveyard on foot. If the way to the graveyard is distant, they can ride there in a hearse. They will engage special people to cry to the dead loudly. Of course, they have no relationship to him. Crying for him is a way to make money, in fact, and this career is popular in Taiwan.

When arriving at the graveyard, the Taoist will hold rites and bring everyone to circle round the graveyard. To prevent the dead from being a mummy, they will bore several holes on the coffin to ventilate it. After the funeral, the family members go home and prepare for other rites. They will burn paper money and a paper house. To indicate the finish of the funeral, the eldest son of the dead has to hold a pot of water and lead all of the people to circle round the house three times. After these elaborate rites, the family members must entertain people who have helped them to hold the funeral. Then, they go home without saying goodbye to one another, because no one hopes that another funeral will be held in the future.

From this, we can discuss and examine the shortcomings of funerals in Taiwan. Funerals are noisy and tedious in Taiwan because they say that will make the dead happy. People also burn lots of paper money and clothes for the dead and spend much money. I don't know if the dead really get them in hell. I think it just produces air pollution. Most people always think that a body should be buried, but the more people who are buried, the less land we will have. Sometimes a tedious funeral will make us tired. I don't know if the family members of the dead are really sad when I see a noisy funeral. They can express their piety in a simple way, can't they?



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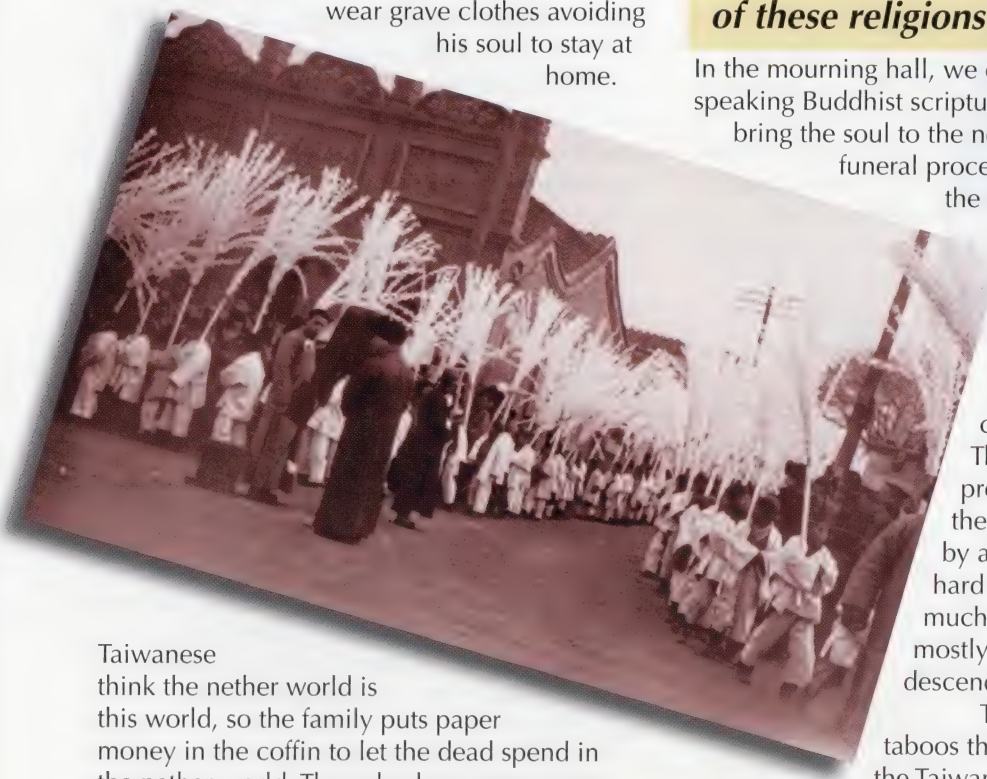


... Many taboos must be obeyed

A Taiwanese funeral is not as quiet as a western one. It is lively and not peaceful at all. It includes many local customs and religious ceremonies. It also reflects the Taiwanese philosophy of death. Generally speaking, it is very complicated from death to holding a funeral procession.

When a man is beginning to breathe his last, his family must move his body to the bench or the ground in the living room. It is said if the man dies on his bed, his soul will be bound up and never get freedom. The body must be covered with a piece of white cloth.

Before the dead is coffined, he has to wear grave clothes avoiding his soul to stay at home.



Taiwanese think the nether world is this world, so the family puts paper money in the coffin to let the dead spend in the nether world. They also burn some paper houses, cars, TVs, and something the dead liked. They even burn a paper boy and paper girl to be his servants. They should wear a mourning dress, which is made of gunny. They have to eat vegetarian until holding a funeral procession. During this time, they also can not have their hair and beard cut.

A Taiwanese funeral often costs a lot of money to show respect to the dead and to express filial piety. The more luxurious a

funeral is, the more prestigious and filial descendants are. Even if they are not rich, they always try to make a funeral grand. For example, they invite some professional mourners who make their living by crying. Those mourners always fulfill their duty and cry very loudly and terribly.

In the Taiwanese funeral,

... Taoism plays an important role. Because Taiwanese believe in Taoism and Buddhism, our funeral is under the influences of these religions.

In the mourning hall, we can see a Taoist speaking Buddhist scripture day to night to bring the soul to the nether world until the funeral procession. He also helps the family write the memorial tablet, which is a wooden tablet with the name and birthday of the dead on it. To find the coffin is his job, too. The time of the funeral procession and site of the cemetery are found by a Taoist. Feng shui is hard work and takes much time because it will mostly affect the descendants.

There are many taboos that must be obeyed in the Taiwanese funeral. If you see a funeral on the road, do not look it. It is said you will lose some time from your life span or bring yourself some misfortune. In some areas, the family also sends the neighbors a little piece of red cloth to stick on the door. It is a custom of exorcism. It can avoid the soul and ghost to disturb them.

A Taiwanese funeral varies because it contains many different ceremonies that differentiate from each race, area, and religion.



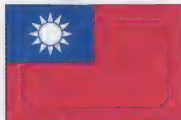
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KTV is popular form of entertainment

There is a special kind of entertainment in Taiwan: KTV. The Taiwanese are the first to combine karaoke and rooms. KTV is derived from karaoke. When you go to the karaoke, you can order songs. Then, the music videos of the songs you ordered appear on the TV screen and you are singing in public. Everyone knows the Japanese invented karaoke; however, the idea of karaoke is from a popular American TV program "Sing Along with Mitch" from the 60s.

Nowadays, 24-hour-KTVs are very popular, and you can see them everywhere in Taiwan. A



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KTV always has luxurious decoration. When you enter the KTV, the receptionist will ask you how many members there are in your group and how many hours you will sing. After that, one of the receptionists will lead you to the room.

Usually, there are two ways to pay for singing in a KTV. One depends on how many members you have; the other depends on the level of the room. Each KTV has a different price for singing. Here, I use "Cashbox KTV" and "D and D KTV" as examples to explain the means of accounting. The "Cashbox KTV" charges according to how many members you have. Each person has to pay NT\$100 for each hour. The "D and D KTV" uses the other way. It has six levels of rooms, and different rooms have different prices. The bigger the room is, the higher the price. If you choose an NT\$250-level room and you decide to sing for 2 hours, you have to pay NT\$500 all together. Moreover, the price is higher on holidays than on normal days. (1US\$=32NT\$)

Inside the room are a screen, a computer, a table, sofas, and sometimes a toilet. After you enter the room, you can sit down on the sofas, relax, and choose the songs you prefer to sing from the song book. Each song has an assigned number and the original singers in the song

book. Commonly, there are Chinese, Taiwanese, English, and Japanese songs. After you decide which songs to sing, you can request them through the computer. You just have to input the songs' numbers and press "Enter" on the keyboard. Then, the music videos of the songs you ordered will appear on the screen few minutes later. When they show up, you can hold the microphone and sing them out loud.

There is usually a commissary in a KTV, where you can buy drinks and snacks and enjoy them in the room. Some KTVs, such as the Holiday KTV, have a snack bar. You can take a variety of foods and beverages at the bar. Of course, you have to pay extra for these.

Taiwanese really enjoy KTV very much because we can express our emotions and imagine we are singers by singing songs. It is also possible that someone wants to show his or her sweet voice in singing. One of the major reasons why Taiwanese like to go to a KTV in their leisure time is that they can do so without worrying about the bad weather, because it is an indoor activity. Besides, a KTV is a closed place, so you do not have to worry if you are not good at singing. You can sing as much as you like in the KTV room because you are not singing in public. Therefore, it happens frequently that people fight for the microphones in the KTV. A KTV often has no unoccupied rooms on holidays.

From the above, we can see how crazy Taiwanese are for singing in a KTV. If you come to Taiwan, you must go to KTV and enjoy yourself. You will understand the attraction of KTV.

However, it is sad to say that KTV has a bad reputation because of alcohol and prostitution. In order to earn more money, some KTV owners offer some women wearing sexy clothing and alcohol to attract customers. The expense of these special services is really high; however, many businessmen solicit business in this kind of KTV.

I hope we Taiwanese can take away the bad reputation of KTV and let KTV become a healthy and legitimate entertainment in Taiwan.



Marrying a ghost can change bad luck to good

There are many unique customs in my country, Taiwan, which result from our traditional religion. Some of our customs are quite strange and unreasonable; some of them are filled with folk stories. It is much easier to understand an unknown country by understanding its traditional religion.

One of our special customs is "marrying a ghost." Chinese people believe that someone who marries a ghost will be blessed and lucky. There are two methods to do this. One is that someone who picks up a memorial tablet for the dead by chance should marry it, because the dead has an affinity with a living person who does this, and they have to obey destiny. Otherwise, they will offend the dead. In China, people think of a ghost as a kind of deity. Therefore, violating their orders is not allowed by Chinese religions.

The second reason is to attract good fortune. When Chinese people get into trouble (especially men), they will choose to marry a ghost to change their bad luck. It is acceptable. The old Chinese people firmly believed that ghosts could solve their problems secretly. Ghosts were like an unknown mystery to Chinese people. Therefore, they adore them very much.

The rite of marrying a ghost is very serious. During it, people should open an umbrella to protect the tablet from rain or sunshine. It would be disrespectful if the tablet were exposed to daylight. Except for this, the wedding is just like a normal one. There will be a joyful banquet, too. After the rite, people will set off firecrackers to celebrate. Moreover, the new couple should sleep in the same room, like a common couple. However, the memorial tablet substitutes for the real groom or bride.

The ghost husband or wife has a high status in the family. If the husband or wife want to do something complicated, they must be asked or consulted in advance. For example, if the husband or wife wants to marry a real human

husband or wife, he or she should ask the ghost husband or wife. No matter what, the ghost husband or wife has the greatest power in the marriage.

The way to consult a ghost is to burn joss sticks. The old people have passed on the custom to modern people. Even now, we still can not explain why Chinese people burn joss sticks. Moreover, how can the ghost know anything in that way? However, Chinese people retain the rite without knowing its reasons.

In China, the traditional religions have an enormous influence on Chinese people. These religions affect our daily life, our thoughts, our habits, and our values. Some of them may be ridiculous, and can't be explained. However, modern Chinese people should have the tolerance to accept them. After all, our religions represent our national consciousness and our character.



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We must remember our ancient festivals. . .

Traditional festivals are important to the Chinese. Every source of a festival is extremely dramatic and romantic. Some sources are excessively exaggerated to such an extent that some modern people think them ridiculous. For this reason, some ancient traditions and the celebration of the festivals no longer exist in modern society. However, I am happy to see that most people deeply believe in some fascinating folk festivals.

The Lantern Festival is one of them. It is a folk festival full of tales, imagination, and delightful atmosphere. Its typical food, Wen Shaw, is made of glutinous rice with different kinds of dumplings, for example, peanuts, sweetened bean paste, sesame, meat, shrimp, mushrooms, etc. No matter which flavor the Wen Shaw is, this traditional food has surely become the most popular dessert. No doubt, this traditional festival reflects our unique culture.

The Lantern Festival has existed for a long time. It once had different names, such as "January Fifteenth (of the lunar calendar)" and "Tsai Weir Wang" ("Tsai Weir" is a folk name for January, and "Wang" traditionally means the 15th day of the lunar calendar.). In the Tang dynasty, it was called "San Wen" or "Wen Shaw" ("San Wen" means the first "Fifteenth" of the lunar calendar, and "Wen Shaw" is the typical food of the festival.). It was called "The Lantern Festival" until the Chin Dynasty. In the Tang Dynasty, the lantern became the most significant symbol, and various types of lanterns were created from then on.

There are many interesting folk tales about its source. Here is one of them. A long time ago, it was said that a sacred bird was shot by a hunter. The Emperor of Heaven was very angry and sad about its death. Therefore, he ordered his soldiers to burn up the human world on January 15. The daughter of the Emperor was very kindhearted, and she ran to tell human beings the news. Everyone was frightened and worried about the bad news, so they turned to a wise man. The wise man

told them to hang red lanterns and to set off fireworks on January 15. In this way, the Emperor would think that all the human beings were being burned to death, and people could save their lives. From then on, every family would hang red lanterns and set off fireworks to commemorate this special day.

There are many different ways to celebrate this festival. The celebration changes from place to place. Some people do not eat Wen Shaw, but they eat steamed stuffed buns instead. On the night of the Lantern Festival, the children gather in a group and hang various kinds of lanterns in the local temple. They ask the earth god to bless them for the new year.

Some places hold lantern riddles contests, and people participate in this kind of contest enthusiastically. The riddles are made according to some Chinese idioms, celebrities' names, names of places, and so on. People jump into the wagon to answer the riddles, because the winner can get prizes. Thus, the lantern riddles add more fun to the Lantern Festival.

Nowadays, the government puts more emphasis on folk festivals and holds grand fold activities and celebrations. It seems to remind modern people that we should not forget the ancient festivals and beautiful tales. Maybe the folk tales are not realistic, but they do play a vital role in our traditional culture.



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... Lantern Festival a time for family reunion

The Lantern Festival is a special and traditional holiday in China. It falls on the 15th day of the Chinese New Year, and after this day, all activities for celebrating the new year are ended.

Just like other Chinese fetes, the Lantern Festival is also a time for family reunion. After dinner, the family sits at the table and eats a particular dessert, sweet dumplings. Then, they go to see fancy lanterns and solve lantern riddles.

The sweet dumplings, small balls which are made of glutinous rice flour, are called "Yuan-Xiao" or "Tang-Yuan." They can be divided into two kinds: one has stuffing, and one doesn't. To distinguish them, "Tang-Yuan," the name of those without stuffing, are white or red and are usually cooked with red bean soup. Some people, especially the elderly, prefer to cook it with fermented rice because that can keep them warm for a long time.

On the contrary, the dumplings with stuffing are called "Yuan-Xiao;" they are white and bigger than "Tang-Yuan." The stuffings are various: red beans, peanuts, sweet osmanthus, roses, sesame, and even meat. The way to cook the meat "Yuan-Xiao" is different from the others; it needs broth and a special kind of Chinese vegetables.

Here is a story about "Yuan-Xiao." In 1916, the earlier period of the Republic of China, there was a president named Yuan Shi-Kai. President Yuan was a suspicious tyrant, and he could not stand the original name of sweet dumplings, "Yuan-Xiao," because the words had another meaning, "to destroy President Yuan." He gave sweet dumplings a new name: "Tang-Yuan." But this did not work; he lost power a few days later and left us the confusion between "Yuan-Xiao" and "Tang-Yuan."

The outdoor activities at night are very exciting; it is the climax of Lantern Festival. Children always look forward to this night because they can lift lanterns and go exploring with their peers; moreover, they set off firecrackers in a vacant area, like the athletic ground in the school. Some young people go exploring, too. Using torches instead of lanterns, they like going to the beach and countryside.

The most important activity, of course, is the lantern show. In ancient times, the frame of a lantern was made of bamboo and

was wrapped up in a piece of paper which had a drawing on it. At the bottom of a lantern was candle, so it was easy to catch fire. Now, however, traditional lanterns are rare. The bamboo has turned to iron; plastic and cellophane are used instead of paper.

Modern lanterns are more colorful, varied, and safe. Each lantern has a topic, for example, an animal, a building, or an airplane. They are so exquisite, and it is easy to see how attentive and creative the artists are.

Another kind of show is held by temples. There are many stages built along the street; each stage presents an allusion or a historical story. Usually these stories want to advise spectators to do more good deeds. No matter which kind of show, the riddle game attracts a large crowd. People surround the stage and cudgel their brains to solve the riddles which are written on a big board. Some riddles are not only difficult but also meaningful; they usually describe words or tools with very short stories. There are many gifts for people who get the answers; however, the honor is more important than gifts.

After the bustling night, the Lunar New Year is completely ended; for housewives, the busiest period of a year has gone. People start to struggle in their job or study again, and also look forward to the next happy Chinese New Year.



By
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56



Traditional toys of Taiwan

When starting to learn language, innocent and artless kids have their own toy world. As they grow, toys and games become more varied and accompany children through their childhood.

Now, I'll introduce some toys. The first kind of toy is a "Rubber band." It's quite common and not special. So, why do kids love it so much? They love it because of its elasticity. Little girls like wearing them in braids to skip rope. In addition, little boys lightly blow or hit their own rubber bands on the ground to see whose rubber band first touches others, and the winner gets his opponent's rubber band.

The second kind of toy is a "Top." It is often made of wood and there is a nail clipped so that when we spin it, the nail can support it. Generally speaking, there are two ways to play with tops. The first is to see who can spin a top longer and more steadily. The second is to divide players into two groups. Each group sends a person in turn to compete. A good player's top will hit a bad player's. If, unfortunately, the material of a top is quite bad, it will crack because of being hit by others. Instead of compensating the loser, the winner can pull out the nail beneath the top. If you win a lot of nails, your companions will be very jealous.

The third kind of toy is a "Shuttlecock." It is a toy inserted with feathers and we can kick it up and down. There are so many tricks we can play with it! The rule is to divide into two teams and decide which one will play first. If the A team is first, it will show some tricks, and the B team must follow. When the A team can't show any more tricks, but the B team can show one more, the B team will win the game. At this time, the loser must throw the winner's shuttlecock back to the winner. Then, the winner will kick it with a trick back to the loser. The farther, the better. If the loser catches

it, his team will go first next time.

The final toy I'll introduce is "Marbles." They look like beads. Some marbles are transparent with two or three colorful strips inside, and others are not transparent. There are also many ways to play with them, but kids generally play the following three games: (1) Free marbles, (2) Triangle marbles, and (3) Hole marbles.

(1) Free marbles: there are no limits to places. Each one puts a marble in his most favorable place and waits for the opportune moment to go into action. If you hit your opponent's marble, then you win it.

(2) Triangle marbles: you have to draw a triangle on the ground and set a line beside it and parallel to it. Then, each one puts the same number of marbles in the triangle and puts one called "Main marble" on the line. If you use the main marbles to hit out any of the marbles in the triangle, then those will belong to you. If your main marble stays in the triangle, however, your turn is over, and it will be someone else's turn.

(3) Hole marbles: this game is a little like golf. You must dig three or four holes (each hole is the size of one cup), and the distance between each hole is one or two steps. You can arrange them neatly in a row or randomly, and mark them. Then, you have to set a starting point beside the first hole. To begin with, each

one takes a marble and decides the turn. Then, you hit to the first hole with your marbles. If you hit other's marbles or your marbles run into the hole, you can continue playing.

These games were more popular in the past. Nowadays, most children play video games, while those toys are forgotten. It's a pity. I hope that we can teach our kids these interesting and beneficial games, and not allow them to indulge in TV, comics, and video games any more.

The first kind of toy is a "Rubber band." It's quite common and not special. So, why do kids love it so much?



By
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Best method to find a spouse...

These days, people fall in love very easily and quickly. Young couples are everywhere, holding and kissing passionately. Society in Taiwan has become Europeanized.

Many years ago, Chinese society was very closed. Lovers were not supposed to choose their own wife or husband. Therefore,

a matchmaker played a very important role in Chinese traditional marriage. She had to introduce the members of both families, and usually before that she would inspect the reputations of both families.

If both sides had high reputations, she would arrange dates for them to get to know each other.

A matchmaker has always been a married woman. Men seem not too interested in matching couples. A long time ago, Chinese society did not allow a single woman to appear in front of people too frequently. They needed to stay at home until they got married, and were then entitled to walk outdoors.

A married woman has experienced marriage, so she knows how to match a good couple. It was very important for a matchmaker to be wise. Her decision would deeply influence single people willing to get married. She must have insight into people's personalities. Through her work, a family might form. It was very serious for her to introduce the right persons.

After she arranged a date, it was the young people's decision to decide to see each other or not. If the answer was yes, they could continue their dating, but if not, one of them could refuse. After they had developed a steady feeling, they might consider getting married.

On their wedding day, it was our custom that a couple must prepare a red envelope with proper money to benefit the matchmaker. After the wedding, a matchmaker's work was all done. She was no longer responsible for the

family.

Years have passed, and today people use a computer instead of a matchmaker. They only need to key in their requirements and the computer will search for a person who meets all the conditions. The computer will also list all the information about her or him. The difference between a computer and a matchmaker is that the computer leaves all the arrangements to the people. It might not be safe to date somebody who you don't really know. It could put you into danger, so consider carefully if you prefer to have a date like this.

In recent years, matchmaking has developed overseas. This is because Taiwanese women have higher standards in looking for a husband. A lot of men can hardly reach their requirements. Anyway, they start to seek their wives overseas. Through an agency, they choose a country such as Thailand or mainland to look for a wife. In this way, men need to fly there at least three times in order to meet their women. During that time, an agency is just like a matchmaker. It is the agency's responsibility to manage everything. Of course, the agency charges a fee for matchmaking.

Anyway, if both of them are satisfied with each other, they can apply to get married. It usually takes a long time to register their marriage if the bride is from mainland China because our government only lets a few of them become Taiwanese citizens. Although it takes a lot of time and work, many people still choose marriage this way.

Matchmakers used to be very popular. Almost everybody needed her, including my parents. If there were no matchmaker, there would not be much hope of marriage, and I would not exist. Now, people have enlarged their social circle, and their chance of meeting friends has increased, so not many people need matchmakers anymore.

The matchmaker has become part of our Chinese tradition. Only a few people still need her. If there are people who want to marry, matchmaking is the best method. It is always the fastest and safest way to look for your wife or husband.



By
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... A special Chinese custom

Thousands and even hundreds of years ago, our Chinese marriage was not as open as today. Ancient Chinese people were very conservative. Even now, we Chinese are still more conservative than people in other countries. People who are interesting in knowing our old marriage customs need to know about matchmaking.

Several centuries ago, young men and women in China were not allowed to decide their marriage. They could not determine their future wives and husbands. They could not go steady with someone. However, young men had some freedom. If someone fell in love at first sight with a woman who had never seen him before, he could send a matchmaker to her home and talk about their marriage with her parents. This marriage should have their parents' consent, and the woman could not say no. Whether the marriage could succeed or not all depended on the matchmaker.

Matchmaking was not allowed to be casual and careless because marriage was more important than today. Absolutely, divorce was not allowed to exist at that time. A marriage had to be a good match. The families should be of equal standing. Matchmakers were usually female, and matchmaking was also a career in that period. They were just like today's marriage agencies, but they were responsible for more details, such as the dowry and the date of the wedding.

Most important of all, a matchmaker should introduce the bridegroom's family, background, and character to the bride's parents. The bridegroom's parents would also want to know this information about the bride.

These were all the matchmakers' work. If they helped to bring about a satisfying marriage, they could get a red envelope full of money from both sides as their reward. A matchmaker, exaggeratedly speaking, could make or break a marriage.

Why were matchmakers usually female? In old China, men's status was usually higher than that of women. They did not care about events related to marriage because they thought it was women's business. In that period, men thought they were more important than women to the whole society. They just did not know that women also played an important part in their life, families, and society. They did not observe

that being a matchmaker was not a simple job, and they did not realize that marriage is an important thing for each person, too.

Even now, matchmaking still exists in Chinese society. If a man or a woman is above 25 or 26 years old, their family, relatives, and friends will introduce many member of the opposite sex to them, and wish them become a couple.

They are called introducers. Now, men and women have their right to decide their marriage. Matchmaking is not as powerful and despotic as it was before, and people do not think highly of it anymore.

In my opinion, matchmaking is also a method for those people who have not found their spouses yet. Matchmaking is a special old Chinese custom. Now America and other countries have computer dating, and it is just like modern matchmaking, but people have a lot of choices. Matchmaking was our custom then, and it is still part of our tradition now.

Matchmaking was not allowed to be casual and careless because marriage was more important than today. Absolutely, divorce was not allowed to exist at that time.



By
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Night markets are famous for their food

Although Taiwan is a modern country, it retains many traditional and local customs. The night market is one of these.

The night market originated in the Sung Dynasty in China. Before that time, the businessmen and storekeepers had to close their stores before sunset because the government strictly regulated the business hours. In the Sung Dynasty, the business hours were loosened and stores could be open until 10 p.m. Therefore, the night market took shape gradually.

It is said that Pien Ching was the first city that had a night market, and it made that city more prosperous. At this time, most people who went to the night market were nobles and the rich, so common people went to see the famous people or noblemen so that they could get some help. For this reason, the night market became popular gradually. Thus, more places had night markets, and more people went there.

Many vendors set up stalls to make up a night market. A night market has rules for its size, time, place, how many days it can be open in a week, and the price of renting a stall per year. An ordinary night market generally has two or three streets. A larger night market may have five, six, or seven streets. There is also another style in which stalls form a square in a big, open space.

The night market often begins between 6:30 p.m. and 7 p.m. and ends between 12 p.m. and 3 p.m. Usually, the business hours relate to which kind of stall it is. For example, a beverage stall may be open till 2 or 3 a.m., but a clothes stall may close at midnight.

As to place, usually the night market is set up in a flourishing place. As to how many days it can be open in a week, frequently the night market has two or three days in a week in the same place, and there may be many night markets in an area. As to the price of renting a stall per year, the vendors must rent the stall's place from the landowner, and often pay 50,000 dollars (3INT=1US\$) to the landowner for the stall's rental. Moreover, every vendor must pay a fee of 50 dollars a

night for using lights.

In the night market, vendors sell foods, clothes, shoes, ornaments, tools, and some necessities, but most night markets are famous for their food. In Taiwan, every night market has its noted special product such as meat stewed with soy sauce served with rice and a Chinese ice pudding with eight kinds of beans in Chi Lung's night market, and salty porridge and round flat cakes with much pepper in Taipei's night market. Each food is from a different area. They are local or national foods from north and south. Food is one of characteristics of the night market.

A night market is a place where various people gather. You can observe many people and their manners, speaking style, clothes, and relation between persons. It is interesting to do that, and you can learn how to communicate with people and get some skills to operate a business. In fact, I once set up a stall in a night market. It let me know how to tell right from wrong and understand the difference between classes.

Sometimes you have to bear the customer's temper, because some customers are kind and some fastidious, and you are the seller. It also can train you to forgive someone's mistakes. Finally, a night market is not only very convenient, but also a place to learn. You can find much pleasure from it.



By
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Puppets are popular in Taiwan

Many kinds of toys represent our traditional culture. For example, we may whirl a top, a toy for children that spins and balances on its point. We also make kites fly in the air. Finally, we see several wood dwarfs which all moved by a hand inside them, and they are named puppets.

The puppet is my favorite toy, so I want to introduce the popular puppets in Taiwan. Now let me tell you some stories about them.

Glove puppets are also called finger puppets or palm puppets. There is an interesting story about their origins. A long time ago, a scholar had failed the exams many times, so he felt very sad to come back home. After returning to his town, he sewed cloth to make different kinds of puppets. The puppet's body is about 1 or 1.5 feet high, and bigger than a human hand. He adopted historical events for performance to teach the audience that they should be honest to their friends, filial to their parents, and patriotic to their country.

In 1950, in order to attract more people, we made the puppets more beautiful and vivid. In the plays, the puppets had divine power to do everything they wanted. For example, they could fly and stand on the clouds to move. Sometimes, to make their actions more successful, we use golden rays, before the main character appears, and wave colorful flags to show their unique fighting feats.

They were carved meticulously out of the best wood and painted with bright colors. The hero was just, brave, and friendly. The villain is always evil, ugly, and grim. They are operated by a puppeteer's hand, and move very fast. They surpassed the human's limit in physical ability.

In 1963, Gloves Puppets became a TV program with a puppeteer called Jiunn-Shyong-Huang. He became famous for a performance called Shyy-Yann-Wen. This story came from

folk tales, and is very interesting. Shyy-Yann-Wen was a chivalrous man fighting for the oppressed. He was envied and framed by villains, but he had good fighting skills to defeat them. Jiunn-Shyong-Huang used good sound effects, and many people were eager to watch this program every day. It had a 91 percent viewing rate.

String Puppets were very popular in the Sung Dynasty in China. However, when they came to Taiwan, there were two main schools, the Northern and the Southern. The Southern School puppet was 2 feet high and operated by 14 strings. It was used not only for performance, but also for giving

congratulations in different

situation,

because it was a

propitious

symbol, or

something which

can bring good

luck. For example,

when people got

married, celebrated

their birthday, or

bought a new

house, they usually

had these

performances to

celebrate.

The Northern School

was bigger than Southern Puppets. Its main function was to banish evil spirits. For example, when people die in a car accident or commit suicide, their souls can not go to heaven or find peace. As a result, we give this kind of performance to these ghosts, in hopes that they would not disturb us.

The String Puppet was not an entertainment, so it was not the same as the Glove Puppet. We can say the string puppet is the most complex and mysterious performance in Chinese opera.

These are the origins of these traditional puppets. We should take the responsibility for protecting them, because they represent traditional culture in Taiwan.



By
Lily Yu
Providence
University
TAIWAN



Taiwanese worship nature & figures

Every race in the world has its own religion. We can understand their faith in life and universal notions by their religion. Therefore, religion reflects a race's thoughts, philosophy, and ideas.

Taiwanese are no exception, and we have our own traditional religion. Generally speaking, it can be divided into two parts. One is nature worship, and the other is figure worship.

In nature worship, Taiwanese offer sacrifices to heaven, earth, the sun and the moon, etc. As to figure worship, it includes hero worship and ancestor worship.

We worship heroes like the Jade Emperor, the City God, the God of Earth, General Kuan Yu, and Wen Tien-hsiang. Besides, we also worship heroines like Matsu. The Jade Emperor is the greatest God in Heaven. He supervises all the other gods. Every city has its own God. A City God's duty is protecting the people's safety in his city. As to the God of Earth, his responsibility is guarding people's safety in his town. General Kuan Yu was a military officer in ancient times. He has become the police's idol now. Wen Tien-hsiang was a civil official. Students often pray to him to get good grades. As to Matsu, she can bless fishermen.



By
Joanna Tai
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A temple is a place for a believer to pray to a god for help. Commonly speaking, a temple has one main god and many deputy gods in it.

However, some temples have only a main god. In either case, temples are very solemn and holy.

People go to a temple to pray to god for luck and peace of mind. What is the convention when a believer enters a temple to

worship gods? Before we go to a temple, we should prepare offerings, incense, and paper money for the gods. The offerings can not be too luxurious, because we only need to show our sincere minds. Fruit is the best offering. However, some believers may prepare chicken, pork, and duck for the gods to show their sincerity.

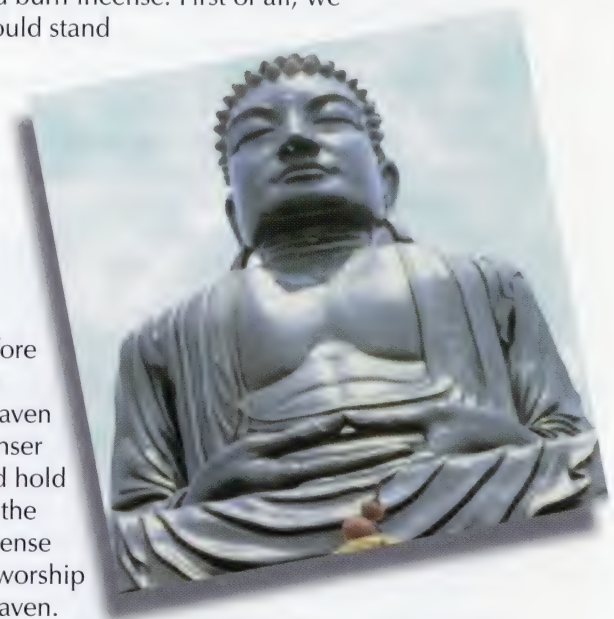
After we enter the temple, we should wash our hands, then put the offerings on the altar and burn incense. First of all, we should stand

before the Heaven Censer and hold up the incense to worship Heaven.

We offer the incense to Heaven three times, and insert it into the censer. Then, we offer it to Heaven three times again. A believer's prayers are supposed to go up to the sky with the incense smoke.

Secondly, we hold the incense and go to worship the main god in the main hall. Then, we go to the left hall and right hall to worship the deputy gods. We also offer incense to these gods three times, then insert it into the censer and offer it to them three times again. Generally speaking, we should insert three sticks of incense to Heaven and the main god's censer; however, the deputy gods only need one stick of incense.

After worshipping all the gods in the temple, we should come back to the main god's hall and pray for our wishes. Moreover, we should tell the god our name, birthday, age, and address. Besides, we also tell the god we will





give a present to him to show our thanks after our wishes come true.

Thirdly, we can seek divine guidance by drawing lots. A slip of bamboo engraved with signs is used in divination. We draw lots from a jar, and use a kind of bamboo device to ask the god what slip is the one that he wants to show us. The bamboo devices are two curved pieces. They have a front and a back. We cast them on the ground. If one curved piece shows us its front and the other shows us its back, the lot that we draw from the jar means the right slip that god wants to show us. Then, we take the right lot to the cabinet and get a poem on a scrap of paper. Believers can ask the expert poetic meaning in the temple. On the contrary, if two curved pieces show us both fronts or both backs, this means the slip is wrong. Therefore, we should cast them on the ground again until the two curved pieces show us the right way. Finally, we burn paper money in a little pagoda for the gods.

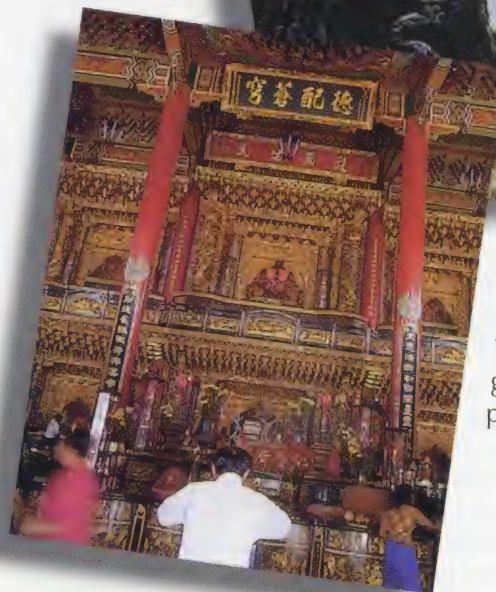
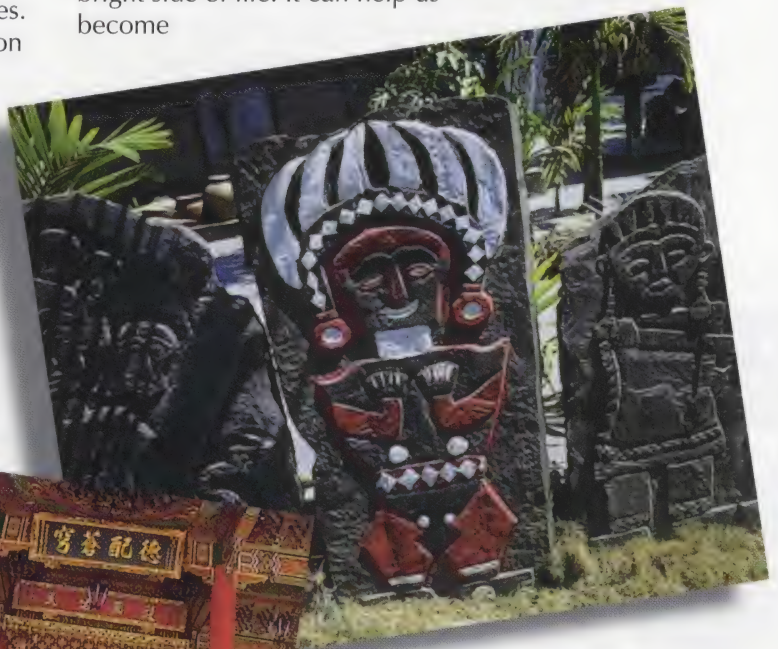
In addition, Taiwanese worship their ancestors in their houses. We worship ancestors on their birthday and date of death. Besides, we also worship ancestors on Chinese traditional holidays like Chinese New Year, Tomb-Sweeping Day, and the Dragon Boat Festival. We also use incense to

worship our ancestors and burn paper money for them. However, we burn gold paper money for gods and silver paper money for ancestors. This is the difference between gods and ancestors.

Traditional religion includes nature worship and figure worship. Both of them want us to remember their morality, conduct, and charity. They have a mighty influence on Taiwanese.

Taiwan has many religions, including Christianity, Catholicism, Buddhism, and Taoism.

Some temples even mix Buddhism and Taoism. No matter what religion we believe, it gives us peace in our heart and guides us to see the bright side of life. It can help us become



optimistic. Whenever we suffer hardship, we can get comfort from our faith. Therefore, religion has a great, peaceful influence on people and our society.



Seasoning important in traditional food

As long as we live in this world, we must eat to survive. Eating is everyone's instinct. An old saying goes, "To the people, foodstuff is all-important."

Chinese are famous for being fond of eating. No matter what creatures fly in the sky, swim in the water, creep on the ground, or grow in the soil, we dare to swallow them. Chinese always think of methods to bring out the freshest and most delicious taste of all kinds of food. Any plates of food provided with color, smell, and taste can excite our appetite.

Cooking, generally speaking, is to make foods well-done by using heat. The materials used for cooking are multifarious, and they are divided into hard, soft, large, small, thick, and thin according to the qualities and shapes. Moreover, some dishes must be fragrant, some must be fresh and soft, and some must be almost melting. Therefore, we should use different temperatures to cook food. That is called mastering heat.

There are many factors to change the heat. It does not follow the same pattern but varies according to the local flavor, recipe, and every stage of cooking a dish. If you want to cook a dish that possesses attractive color, smell, taste, and shape, you should master appropriate heat.

Seasoning is also important. If the seasoning is good, even poor materials will also be delicious. If not, even the best hand-picked materials will taste like wax. Seasoning is not only to make the dishes diverse, but also gives local dishes their characteristic flavor. Any kind of food must be seasoned. Consequently, spice has much to do with man's life. There is a proverb that says, "When we come home and open the door, we must meet seven things: fuel, rice, oil, salt, sauce, vinegar, and tea." It is just a saying, but it shows the importance of seasoning, and four of the above-mentioned things are seasonings.

In ancient times, the Manchus lived in the north and the Han in the south. But the Manchus often attacked the Han, so the notorious tyrant, Ch'in Shi Huang Ti, built the Great Wall as a defense against the Manchus. Although it could keep the Manchus away, it also cut off the communication between them.

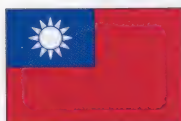
For several decades, they knew nothing at all about each other. Later, however, an emperor hoped that the two groups could be blended. He gathered all the cooks around the country to cook diverse dishes from north to south. This is the origin of the complete banquet of Manchu and Han taste. There are 108 dishes in it. The two famous dishes I want to introduce are "Sweet and Sour Spareribs" and "Three-Cup Red-Cooked Chicken."

There is no doubt that Chinese put stress on eating. In Chinese dietetic culture, food, health, and treatment are inseparable.

Chinese want to eat well, feel satisfied, and stay healthy. Hence, Chinese food is always, in a word, "nourishing." For example, as is known to everyone, eating a large amount of garlic or pepper can act like medicine on the human body. Talking of tonic and nutrition, even snakes, dogs, and elephant trunks are praised as rare delicacies from afar.

Maybe somebody says that cooking isn't so important, but it has much to do with a country's culture. Food itself expresses many aspects of culture. In fact, dietetic activity is related to culture. People often aren't satisfied with just feeding their bellies. On the contrary, they rack their brains to create much knowledge. Dietetic culture includes more abundant content, including recipes, cooking utensils, tableware, table manners, and also philosophy, art, morality, historical tradition, and mythological legends from food. These constitute a national culture. Chinese dietetic culture is an essential component of Chinese traditional culture. It contains more than the countless ancient and modern dishes that are different from western-style food.

Although a dining table isn't very big, it shows the multicolored boundless universe. In this small place, it reveals man's endless dietetic advance; it records the long history of Chinese traditional culture; it radiates the brightness of the ancient eastern civilization.



By
**Sharon
Chen**
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"Sweet & Sour Spareribs."

The ingredients are 3/4 lb. spareribs, 1 small tablespoon rice wine and cornstarch, 1/3 small tablespoon salt, 1 large tablespoon rice vinegar, 1/2 large tablespoon soy sauce, 2 large tablespoons catsup and sugar, 3 large tablespoons water, and 3 cups oil for frying. First of all, rinse the spareribs and pat dry. Cut the ribs to separate them and cut into sections 1-1.5 inches in length. Add rice wine and soy sauce and let marinate for about 30 minutes. Dredge each section in the cornstarch and coat thoroughly. Next, heat pan and oil to 350 degrees. Add the spareribs and deep-fry about 15 seconds, then mix to separate. Continue frying over medium heat for 3 minutes. Remove and reheat oil to 400 degrees. Add the spareribs and fry for 30 seconds until golden and crisp. Remove and drain. Finally, heat pan and 3 tablespoons oil. Add catsup, sugar, rice vinegar, salt, cornstarch, and water and heat until boiling. Add the spareribs and toss to coat them with the sauce. Remove and put on a serving platter, then serve immediately.

"Three-Cup Red-Cooked Chicken."

The ingredients are 1/2 whole frying chicken, 5 Chinese black mushrooms, 2 slices mashed ginger, 2 cloves mashed garlic, 1/4 cup each of rice wine, soy sauce, and sesame oil, and 2 small tablespoons sugar. The first step is to rinse the chicken-half and pat dry. Cut away the wings. Cut the chicken in half, through the bones, and cut into bite-size serving pieces. Soak the black mushrooms in warm water to cover until soft and spongy. Drain, discard the stems, and cut the mushrooms' caps in half. Then heat the pan and add 2 tablespoons oil until very hot. Add the ginger and garlic and stir-fry until fragrant. Add the chicken pieces and stir-fry over high heat until the pieces are golden. Add the black mushrooms, rice wine, soy sauce, sesame oil, and sugar and over the pan. Heat until boiling over medium heat. Reduce the heat to low and simmer for 20 minutes, or until chicken is tender. Remove the lid, turn over the chicken, and continue to cook until the liquid is almost evaporated. Remove to a serving plate. When using a casserole, serve directly from the pot.

Why is the dish named "Three-Cup"? Traditionally, a whole chicken is used in this recipe, with one cup each of wine, soy sauce, and sesame oil. It is from these 3 cups of ingredients that the name is derived.



Cuisine is the essence of Chinese culture

The Chinese have been internationally famous for a long period because of their cuisine. As everyone knows, a nutritious diet contributes to good health. Since health is the most important factor of happiness, it is no wonder that we always emphasize what we eat daily.

Like any other people, the Chinese require a balanced diet for a healthy life. In order to eat healthily and get splendid taste at the same time, the Chinese have studied all kinds of foods and their recipes over several centuries. Therefore, cuisine has always been the essence of Chinese culture. I am glad to tell you more about these fascinating foods and cuisine.

In general, we divide Chinese cuisine into four parts: Cantonese, Peking, Shanghai, and Szechwan. Broadly speaking, Cantonese cooking implies the techniques used in all Kwangtung province. The food of Canton features less oily food and barely-cooked vegetables. Also, Cantonese cuisine is noted for its delicious desserts.

When it comes to Cantonese cuisine, those dishes such as steamed open dumplings, barbecued pork buns, and bean vermicelli are frequently mentioned. It is a delight as well to have sweet soup balls and almond junket as your dessert, especially in the summertime.

There is a proverb which goes "To eat, go to Canton." That is because Cantonese are not only familiar with the culinary art but also pick up a lot of weird materials as they prepare for dishes. Would you take the monkeys' brains as your food? You may think it is disgusting to eat animals, but the Cantonese believe that monkeys' brains are beneficial for their own health. Therefore, the dish of monkeys' brains becomes part of Cantonese cuisine.

When we discuss Peking cuisine, Palace cooking probably is what is meant. The Imperial City was provided with a rich variety of foods and techniques drawn from all over

China. Northern cooking has also been influenced by the abundance of wheat over rice. That is why we have stuffed dumplings, fried dumplings, and won ton in Peking cuisine.

Spring rolls, sweet and sour pork, and Chinese sausages are common dishes as well in northern areas. Being deeply influenced by Palace cooking, Peking cuisine includes lots of dishes which use valuable materials such as shark fin soup. Roast duck, roast suckling pig, and hot pot would probably be the essence of Peking cuisine.

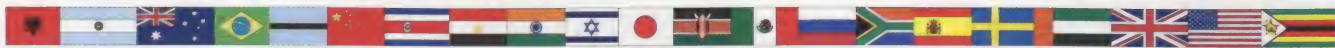
Shanghai cooking is perhaps the dominant cuisine in China. The region is well-known for its seafood along with abundant agricultural products. And then the people there have traditionally been wealthier than those in other parts of China. Therefore, food preparation is more delicate and there would be more variety in cooking methodology.

Generally speaking, abalone, crab, lobster, scallop, and sea cucumber are the main materials for preparing food. Cashew chicken, sauteed prawns, and shrimp omelet are supposed to be the pleasure in eating Shanghai cuisine.



By
**Paige
Chen**
Providence
University
TAIWAN





Taiwan has its style

What is clothing for? Is it for decoration or just for protection? Of course, many ages before, it was for protection. However, now it is only for this reason but also for another, decoration.

Clothing in each country is different. Even in modern places, almost each country has its own style. This makes clothing different. For example, in Taiwan, we have our own styles of clothing, especially for Taiwan aborigines and people living on the plain. Now let's talk about the styles of Taiwan aborigines first. "CHIU TSUO WEN HUA" is in Taiwan, and it means "FORMOSAN ABORIGINAL CULTURE VILLAGE." These nine tribes have their own traditional cultures, customs, beliefs and, of course, their own styles of clothing.

Let me take one of these tribes to introduce their own styles of clothing, the "Paiwan tribe." Most of its people are scattered over the south side of Mt. Central. Some of their cultures were impacted by Chinese culture, when they met with them in the Ming Dynasty. Clothing was one of the impacted cultures.

The designs of Taiwan aboriginal clothes were rectangular and their major material was linen. Before, they didn't tailor clothing material for clothes, which is why their clothes were always rectangular. However, after coming into contact with the Chinese people, they learned how to tailor and make the clothes more beautiful and how to use buttons.

Nowadays, most of their clothing is made of cotton, silk, linen, wool, animal skins, and etc. Besides, they also have various designs of clothing. Before encountering the Chinese people, they used cords to fix their clothes on their bodies. Later, they started to use buttons. However, it was strange that they used buttons only on the upper garments. As for skirts and pants, they still use cords to fix them now.

Men in the "Paiwan tribe" wear round neck bands, long sleeves, short shirts, and short skirts. Sometimes, they also wear shawls. However, rich men not only wear these, but also wear some things to decorate themselves, like tobacco bags, knives, hats, and so on. Women in the tribe wear round neck bands, long sleeves, long shirts, long skirts, and turbans. In this tribe,

it seems that people don't wear shoes, but women wear a kind of cloth wrapper to protect their legs.

The way to distinguish the status of people is to see the pictures on their clothes, because common people don't have any pictures on their clothes. In their society, the embroideries on clothing stand for the special status, and its presentation has something to do with their own social background. In addition to standing for the status, it also stands for the uniqueness of clothing in artistry.

Now, let's talk about the style of people who lived in early Taiwan. We all know that a lot of immigrants in Taiwan were from Changchou, Chanchow in Fukien Province and from Meshin in Kwangtung Province. People from the former we call the "Minnan people" and from the latter we call the "Hakka people." Because of their different backgrounds they made clothing more variable and changeable in design.

For example, we all know that "Hakka people" are famous for being thrifty. Therefore, their clothing has few decorative designs. However, the "Minnan people" put much emphasis on embroidery. Some rich women even embroidered pictures on their undergarments.

Basically, their styles of clothing are the same. After all, they were all from China. Generally speaking, men in early Taiwan wore shirts and pants. If it was cold, they wore overcoats or long gowns to keep warm. Sometimes, they also wore hats and shoes with covered head. Women also wore shirts, pants, or skirts.

The greatest difference between these two groups is that the feet of "Minnan Women" were "three-inch golden lilies," which were deformed by foot-binding. However, "Hakka Women" had to work for their livelihood. As a result, they did not have the custom of foot-binding.

After knowing that Chinese clothing was so unique and artistic in early time, we really do have to wear our own style of clothing to become the focus in the world.



By
Daina Shi
Providence
University
TAIWAN



My great aunt is my hero

I have a respectable great aunt. She is 62 years old. In my impression, my great aunt is a kind and interested elder.

Last summer vacation, I spent a week to stay with her. Every night, before we went to bed, she would tell me many ancient legends. One night, she did not tell me a legend but a story about herself. She became my hero.

When she was a lady, her brother engaged her to a man. This marriage was an exchange. If she married the man, her brother could marry his sister. She knew that she did not love him at all. She did not know the man was an idiot. When she saw the man, she decided not to marry him. She took the risk of her fame to leave him.

This event changed her life. About two years later, she married a good man. He was my dead grand uncle. Their marriage was

sweet. They brought up eight children.

One day, a car accident took my grand uncle's life away. He was just 35 years old. My great aunt was very sad but did not remarry. She reared eight children by herself. She also looked after my mother and uncles because my grandparents indulged themselves in drinking. She worked on the farm everyday and had little income. Actually, she did not have extra money to take care of my mother and uncles. Her life was very difficult.

As time went by, her children grew up and had good achievements. She does not farm any more. She looks after her grandsons and granddaughters everyday. Her life is very pleasant now. I admire her firm attitude toward renouncing the previous engagement. That is not easy, especially in the past society. She is a very brave and independent woman.



By
Melody Ts'ui
Providence
University
TAIWAN



What's it like to be a university student in Munich?

What to do now?" was the question I asked myself after I had graduated from high school in 1994. I only knew that I wanted to study "something" with communication and mass media at "some" university "somewhere" in Germany. That's when I learned about the major of communication science offered at a couple of universities all over Germany. I became curious and after having read the information material these schools sent to me, I applied for it and got accepted at the Ludwig-Maximilians-University in Munich.

Before I had my first day of school, I had no idea of what it would be like to be a university student except that I knew that schools in Munich were huge, and that I did not have to pay for them. There are about 100,000 students in Munich, about 5,000 of them studying at the Institute of Communication Science.

After I signed in as an official student, I stood in front of the main building of the Ludwig-Maximilians-University with one page of general information in my hand not knowing what to do next. Fortunately there were a lot of fellow students who were as confused as I was. Together we found out which lecture courses and seminars were important for us to attend in the first semester, what to do to get in, and when and where they took place. After a couple of days, I was stressed out, but pretty well organized and happy. Together with my new friends, I was ready to go to the first lecture course.

Most of the students studying communication science find out pretty soon that lecture courses and seminars are of course

important, but they do not necessarily get you all the practical experience you need to find a job after graduation. For this reason and to earn some money to pay for their living expenses, most of the students usually start to look for temporary jobs and/or internships in different fields of the mass media during their first semesters. In Munich, there are pretty good chances of getting jobs like that, because there is a wide variety of newspaper companies, radio stations, television companies, and advertising, public relations, and media research agencies.

To gain further experience, a lot of students also go abroad to study or do internships in a different country for one or two semesters to learn foreign languages and get to know how different cultures teach, study, and work.

It's been the same with me. I have been working in different fields of the mass media here in Germany, and I spent one semester in the United States doing an internship in the corporate communications department of a big company in New

I spent one semester in the United States doing an internship in the corporate communications department of a big company in New England — all experiences I would not want to miss.

England — all experiences I would not want to miss.

It's been almost four years now since I have started to study communication science in Munich. After graduation in about one year, I will have to make the decision either to stay in school, do more research and receive my Ph.D., or to look for a job immediately. The chances of getting a job in the field of communication have been good in the last years. It's said that most of the students who graduate from our university with the major communication science still find their first job within one year of searching.



By
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Bright young minds meet real life in Munich

It's a long train ride. The subway No. 6 runs all across town, and serves as a spine to the scattered university along the way. There's the main building on Universitaet, the Mensa one stop down at Gieselastrasse, five more to the largest complex of dorms at Studentenstadt, and then there's the Technische Universitaet, way out in Garching.

Munich's Ludwig-Maximilians-University is the single largest in Germany, with some 80,000 students. Its buildings lie spread out all over town, and there's far more than one way to get lost.

You don't get to know anyone very well, the masses of students and multitude of curricula add up to a spirit of "here today, gone tomorrow"

when it comes to your classmates. Munich's students seem to have developed a standardized form of introduction amongst themselves, with first names, majors and minors, and possible mutual acquaintances exchanged in that order.

Subway No. 6's color is blue. On the diagrams of Munich's state-of-the-art public transport, the U6 is laid out in blue, in the trains the seats are upholstered in a worn-out kind of marine blue, and most of the stations feature blue tiles and columns. Studying in Munich means riding the blue line for a long time. You can use a bike, too, but you'd have to spend more money on the lock than the vehicle itself.

And then there's the weather. Munich might have some of the most agreeable conditions for about half of the year, when it's really hard to stay indoors and study because nobody else does. You will meet just about everyone at the Biergarten without having to arrange it before. The Biergarten is a local invention, and from May through September you will know why. But the rest of the time it gets pretty wet and cold.

Getting back to the subject of transportation: most people find it much more convenient to use a maybe-crowded bus in the

middle of November than expose themselves to the gray drizzle. But aren't we forgetting something here? Oh yes, cars. Forget it. Munich is not an auto-friendly city. It's not the traffic jams or the parking problem. You get around to dealing with both after a while. But most of the downtown areas were laid out long before the invention of, well, not the wheel, but close. Munich was never devised for motorized traffic; many of the streets are crooked and narrow rather than arranged in the checkerboard pattern of American cities. So the farther inwards you go, the less easy it is to get there. You can go everywhere by car, but it's usually just not worth the bother.

The university's approach to education seems to be putting young grown-ups through all the hardships of adult life, and promoting the survivors. Managing your affairs is a constant battle with red tape. Makes you sometimes wish you'd brought along a machete. It's especially tricky in the last few semesters, when deadlines and limited capacity of classes with well-liked tutors add up to a real rat race. If you have heard people complain about overly long years of studying in Germany's public universities, you've only heard one side of the story.

In 1997, students protested nationwide for adequate funding and a chance to graduate sooner. Keeping up with the curriculum is difficult for bureaucratic rather than academic reasons; if you're smart enough to make it to the finals, you're smart enough to make it though them. This focus on teaching real-life skills (Not Shooting Assistants to the Professor, Not Giving Up After the Tenth Try, Not Underestimating the Value of Good Will) is quite intentional. It is believed that a university graduate does not and should not need tutoring through every step. Add that good intention to the usual problems large organizations encounter, and you get Ludwig-Maximilians-University.

Studying in Munich has this to say for itself. If you make it here, you know what you want. If you don't, you learn. Guidance is available and sometimes necessary, but just as everywhere else, it only goes so far. Eventually, you're on your own.



By
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'I am actually going to be studying abroad'

Last weekend my plane ticket arrived in the mail. Reality set in. I am actually going to be studying abroad. For the biggest part of this past spring semester I have been trying to plan for my excursion to Ansbach, Germany. I will not be studying with the ISEP program, but with an individual agreement made between Southern and Fachhochschule Ansbach.

Until I received my plane ticket, I felt that I would go, but I wasn't really committed. With my one-way ticket I have the opportunity to study in Germany and travel all over Europe, and in theory, don't have to return. I plan to study for two semesters at Ansbach beginning Oct. 1, but I will do an intensive language study before classes begin that will enable me to increase my speaking and writing abilities.

My flight is scheduled to depart July 6, my 6-year-old brother's birthday. Not seeing my little brother for over a year will be the most difficult thing for me. I spend a great deal of time with him, so missing him grow for a year without me is going to be torturous.

Everyone I know is very supportive and happy for me. They all seem to know that it will be one of the greatest experiences of my life, that I will never be the same. My parents, on the other hand, don't feel the same way. They would rather I stayed, finished my education, and began paying for a house or get married. Another reason they want me to stay is that going abroad for a year will pretty well drain my savings.

The financial aspect of the trip is a drawback. All of the expenses are paid by the individual: me. Missouri Southern's Institute of International Studies did provide me with a reasonable grant, but this amount will cover so very little in the long run. It would be nice if there was more money available for the longer trips, but there simply is not. It is kind of a shame — being a college student is one of the poorest times of a person's life. While barely paying existing bills, the student has to somehow come up with several thousand dollars to pay for a study abroad program. It is no wonder so few students actually participate in

these programs.

Currently I am seeking a speech communications degree with a German minor. Upon my return in the fall of 1999 German will open up as a major, at which point I will declare a double major. On my stay in Germany I plan to learn as much as possible about the language and the culture. It would be nice someday to be some type of linguist or translator. I realize that the study abroad program is just about the only way to achieve these goal because classroom study would never reach that level of expertise.

I have been very nervous about the preparations because there is no standard format to follow. I will be the very first American student at this school. This aspect is among my greatest concerns. Many things are coming together now, through the help of Dr. Sabine Cramer, my German instructor; Marta Kovacsofsky, secretary for the Institute of International Studies; and other staff and faculty members of the communications department.

Combining all pros and cons, I am very excited and nervous about my upcoming experience, and cannot wait to tell all of you how it went.



By
Cale Ritter
Communications
Department
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Southern State
College



Journalism center hopes reform is on the way

During the 25 years of its existence, Centre d'Études des Sciences et Techniques de l'Information (CESTI) has been identified with prosperity and good training.

Created in 1965 thanks to UNESCO, the Center was closed three years later as a result of a strike in the Cheikh Anta Diop University. CESTI, which has trained more than one thousand journalists from western, northern, central, and equatorial Africa, was directed for 10 years by Canadians. The first five directors of the center were from Canada, which was also its most important sponsor, followed by the French cooperation for development.

With its sophisticated equipment and the regular trips to Canada and France, the students had no cause to be jealous of European schools of journalism.

But the image of the Center has been severely damaged the past five years when the sponsors stopped their assistance. With the money allocated yearly by the University, it was impossible to get new equipment or even maintain the old equipment. And since 1990 the sign of an uncomfortable situation has been perceptible. The study trip offered to third-year

students came to an end. This started the downfall of the Center.

Yet a turn seems to have been taken since the election, in December 1996, of a new director. The vow of the new team — Oumar Diagne, director, and Mamadou Koume, vice director in charge of studies — is to reinvigorate the Center. For the purpose in hand a plan of revival has been initiated by the director. It is composed of two parts: the creation of new academic cycles including the master's degree and a



Oumar Diagne (right) gives a tour of CESTI's broadcasting facilities to Chad Stebbins (center) and Richard Massa.



By
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post-graduate study; and the extension and the modernization of the Center (equip the Center with new technologies, multimedia, teleteaching).

"Students will no longer be specialized as television, radio, or written press reporters. They will be specialists in multimedia," Diagne said. "I hope that CESTI will be equal to schools of communication like that of Quebec, Montreal, Paris, in five years time. We don't have the choice. Either we swim or we sink."

But what leaves people skeptical is that the same promises of reform were made by the previous director without being implemented. So many students are suspicious about



Diagne's promises to reform the program and bring new equipment.

"We are used to that kind of empty promises," said a first-year student. "Wait and see. Once they are elected, they forget what they have been elected for."

However, Mr. Fall, a third-year student, thinks differently. "Things are different; the new team has two advantages," he said. "The director has the sense of marketing, and as a sociologist he is open to dialogue that was not the case of the previous director."

As to the vice director, Mr. Koume, he is a professional journalist and knows what is necessary to relaunch the Center, mentioned Mr. Fall.

Despite the advantages of the team (openness to dialogue, professionalism, etc.), the nub of the problem remains money and it is cruelly lacking. Even the director is aware of that big obstacle.

"My main obstacle is the lack of money, otherwise I have imagination, hope, and courage," Diagne pointed out.

To solve that crucial problem, Koume, the vice director, thinks "CESTI has to find itself the means."

"We have three forms of contributions: cooperation, the assistance of countries which send their students to the Center, and the contribution of the University," mentioned Koume.

For Mr. Fall, the solution is relaunching the

provision of service and winning sponsors' trust. So thinks Mr. Sissoko, another third-year student. But the latter added: "That is not enough. The Center has to win countries' trust so that they continue sending their students."

Today the training is seriously questioned by some students, but many think the urgent thing is the equipment. The Center lacks a camera for television students and a teleprinter. The printing works and the tape recorders are timeworn.

Some achievements, since the arrival of the duo Diagne-Koume, give hope to some students: the connection of the school to the world Next, the introduction of the computer. The third thing many appreciate is the freedom they have today to practice everywhere they want in order to get hands-on experience. That was not permitted before to all the students.

Today, students are divided between those who think the relaunch is possible and those who are skeptical.

"I would simply tell my students that CESTI has got off to a good start," Diagne said. "There is no reason to have complexes, to be frustrated or think you are old fashioned so much that to consider that what is taught elsewhere is better than what is done here. I assure you that your diploma is valid and it will be more with the reform."





Images of Senegal

Missourian spends nine months in Africa

[Megan, a 1995 graduate of The Pembroke Hill School in Kansas City, is a junior French and pre-medicine major at Georgetown University. She returned to Kansas City June 8 following a nine-month internship at Cheikh Anta Diop University in Dakar, Senegal.]

...7:50 a.m.... "Dakar, Dakar, Foo jem? Going to Dakar?!?..." the blue and yellow car rapide marked Yala Yana ("God is wide") slows down and the apprenti who makes his living hanging off the back jumps off to solicit more customers; I climb on through the perpetually open back door of the converted minibus and find my allotted 10 inches of bench space as the car starts up again and continues on its way, stopping every block or so to let on and off a steady stream of Dakarois.



By
Megan Lear
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At the hospital a few people carrying bowls of food wrapped in cloth get off to deliver a meal to their sick uncles or sisters, at Université Cheikh Anta Diop students dressed even more occidentally than I am get off with their notebooks, and at Marché Tileen women in brightly colored dresses carry buckets to hold the vegetables, fish, fruit, and grains they will buy at the market; men in long flowing boubous with prayer beads, women going to work, a blind beggar singing Koranic verses, people of all sorts continue on in the car; the dirty city air streams in the glassless windows as we past a post office, the stadium, numerous development agencies, schools, pharmacies, churches, the green tower of the Grande Mosquée, and finally arrive in downtown Dakar in the middle of a bustling

market, where everyone gets off and goes in their different directions, melting into the crowd of people....

...1:45 p.m.... "Kaayleen añ!" ...my little sisters get up from watching TV, I wake up my brother who is dozing in his room, my mom calls to my uncle, and eventually everyone makes it to the courtyard, where we sit around the lunch bowl; a quick



prayer, then my brother distributes the spoons while my aunt puts a spoonful of the lemony bissap in front of those who like to eat it with their rice, others squeeze the juices from the hot pepper found in middle of the bowl into their portion; everyone digs in, mixing the rice and sauce in front of them with bits of fish cut from the whole fish in the center; after eating I head into my room with my sisters and brothers for one of the best Senegalese rituals: la sieste; I turn on the radio, my sister comes back with frozen crèmes made from the fruit of the Baobab tree, and everyone settles in to relax, talk, read, sleep before the afternoon's work starts up again....



...5:30 p.m.... in front of my house, my host mom frying beignets (Senegalese doughnut holes) for the nightly commerce in snack foods; me behind the table, cashier and chief sandwich-maker with my host brother assisting; people on their way home from work, children in their blue and white checkered school uniforms, kids in the street playing soccer, neighbors and friends coming by just to chat; 2-year-old Anta is intent on sneaking a beignet, Racine from across the street has a mock knife-fight with my mom, Mariane comes by to give me a piece of bread for my daily pain-pastele sandwich; a little after 7:00 several people filter in to the living room to catch the evening episode of "The Bold and the Beautiful" on TV...at timiss (sunset) the crowd thins out as everyone heads home, not to be out during the time of day when we are vulnerable to the spirits, the call to prayer echoes from the mosque a few blocks away, and I'm left with my mom and my aunt, joking, talking, or just taking a few quiet moments before the street is dark and we pick up and head inside to start dinner....

...11:10 p.m.... I put away my books and head across the street to the neighborhood boutique for a bedtime snack; the boutique, that wondrous store found in every block of Dakar, the size of a walk-in closet with three times the selection of QuikTrip: potatoes, onions, garlic, tea, thread of all colors, canned peas, butter, eggs, kleenex, soap, cooking oil,

flip-flops, notebooks, pens, an array of little plastic bags, pepper, tomato paste, flour, sugar, nutmeg, bay leaves, powdered milk, instant coffee, all single-serving portions; I get a Coke

and a package of cookies for my snack, then hop up to sit on the large freezer and chat with Aline, who works about 15 hours a day every day at the boutique; we talk of "everything and nothing" as they like to say, I finish my Coke, Aline eats a cookie, and then I go back home to go to sleep...

These are the images that come to mind when I think of my junior year abroad in Senegal. They generally make me smile, or give me a little pang of sadness when I think it may be awhile before I get to experience them again. But I won't miss the beignets or the car rapides or the bowl of rice at lunch or the boutique, what I'll miss is hanging out with my friends and neighbors while I sell beignets with my mom, smiles exchanged with people on the car rapide, joking with the cashier at the boutique every time I walk by, sitting around the lunch bowl with my family, talking, joking, smiling, laughing....

Coming home and being able to look back on my entire experience from a distance of both time and space has made me realize even more how extraordinary my experience was in Senegal. Even hours after I had left Dakar for the last time, I periodically broke into tears just thinking about my Senegalese family and how long it might be before I get to see them again.

I learned more in that nine months than I have learned the rest of my time at Georgetown. Every American student studying in Senegal who I came into contact with had an individualized unique experience. Some threw themselves into an internship and became very involved in the work they were doing; others became close with Senegalese university students and were wrapped up in Senegalese college life; I personally spent a lot of time with my host family and centered my activities around my house and my neighborhood.

Although the experiences varied quite dramatically, I know of no one that regrets their time there. Because my experience was so good, I really hope that Missouri Southern considers setting up a program in Senegal. I would love for other students to have the same opportunity as I did.



Senegalese wrestling: Tyson overpowers Dior

If you live in the U.S.A., you never see this.

Both wrestlers are half naked as they stride from one part of the sandy arena to the other swinging their hands to the rhythm of more than 50 tam-tam.

They are wearing, as part of their protection, leather-made magic charms all over their hands, legs, waists, and heads. They both get those magic charms from "marabouts," persons with supernatural power they can use to defeat anybody. Each wrestler has to pay for the most famous marabouts about three months before the game to protect himself from the bad spirits. The one who has the best charms is supposed to win.

Their faces look very scary after one of their teammates pours a mixture of magic powder and milk over their faces.

All around the arena, the crowd is dancing and singing the name of both wrestlers still dealing with their mystic preparation.

Mohamed Ndao Alias Tyson, 25, is the No. 1 Senegalese wrestler. He earlier said he would defeat Toubadou Dior, 45, who has won gold medals in many African championships.

Now the referee blows his whistle asking both wrestlers to face each other in the middle of the arena. They glare at each other as their faces burst with anger. They stretch their hands out trying to reach each other and move their legs forward and backwards. Suddenly they start sending blows to each other's face. But everything goes so fast. Tyson lifts Toubadou Dior's legs and violently sends him to the ground.

Tyson is the winner. His teammates lift him off the ground as the crowd shouts and sings his name to the rhythm of tam-tam to take him home. He has made his best efforts to defeat Toubadou Dior, who is nevertheless a good wrestler. The magic charms are in favor of Tyson.



By
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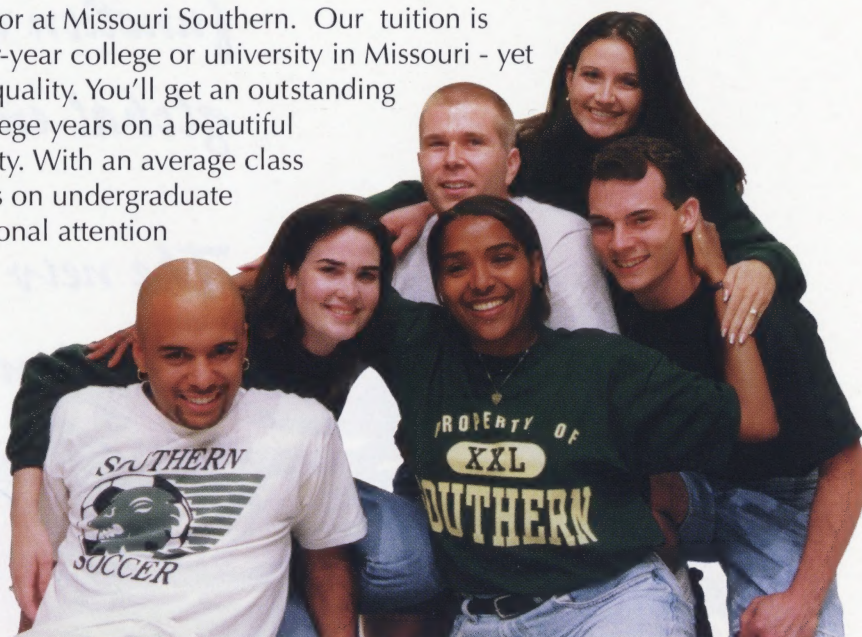


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For these same benefits at another university, you might pay two or three times as much . . . or more. But you can rest assured you'll graduate from Missouri Southern with less expense and less debt than your friends who go elsewhere.



Fast Facts:

Total Student Enrollment: 5,485

Area Population: 45,000 (Joplin), 145,000 (Metro Area), 400,000 (Hub Community).

Majors: 95 degree options

Diversity: 44% male; 56% female; from 37 states and 26 countries

Average Class Size: 24

Clubs and Organizations: More than 70

Mascot: Lion

Colors: Green and Gold

Athletics Association: NCAA Division II and MIAA

Housing: Two dormitories and eight apartment-style residence halls, furnished, with air conditioning and laundry facilities. Student Life Center next door provides food and fun.

Annual Average Full-time Costs: \$2,205 (tuition - in-state) \$4,410 (tuition - out-of-state); \$3,400 (room and board)

Financial Aid and Scholarships: 69% of students receive aid or scholarships; average award package totals \$3,457. More than 1,600 patron's, institutional, and departmental scholarships are awarded each year.

Admissions Requirements: First-time Freshmen - A composite ACT score of 18 or above OR rank in upper one-half of graduating class. Completion of high school core curriculum strongly encouraged. Transfers - In good standing at previous institution and GPA of 2.0 on all college-level work.

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graduates must develop
the competence to
function effectively in a
global environment.*

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